

ידידיה *Harley*

OR,

The Beloved Disciple.

A

73.42.99

S E R M O N

PREACHED

At the Funerall of the Honourable
Sir ROBERT HARLEY,
Knight of the Honourable Order
of the Bath; at Brampton.
Brian in Hereford-shire.

December 10. 1656.

By THOMAS FROYSSELL, Minister of the
Gospell at *Clun* in *Shropshire*.

CANT. 4. 9. *Thou hast ravished my heart, my
Sister, my Spouse, Thou hast ravished mine
Heart, with One of thine Eyes, with One
chain of thy neck.*

Chap. 7. 6. *How Faire and how Pleasant art
Thou, O Love, for Delights.*

London, Printed by M. S. for Thomas Parkhurst at the
three Crowns over against the Great Conduit
at the lower end of Cheapside, 1658.



Imprimatur,

Edmond Calamy.



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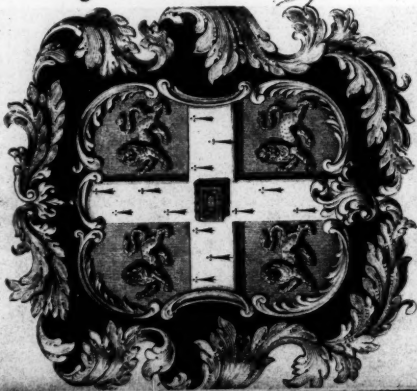
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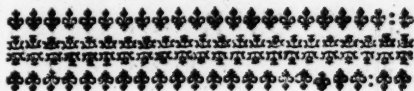
For my Dear Grandson
Edward Harley

Humbly imploring & mercy
of God that He may walk
in the Holy Steps of His
Pious Great Grandfather.

Edw Harley



Academiae Cantabrigiensis
1045. A. Liber.



T O
Colonell *Edward Harley*,
Eldest Son of the
Famous Sir *Robert Harley*,
Knight of the Honourable
Order of the Bath.

S I R,



*Though your Own
Vertues Spring
you Rivers of
Honour in the
Hearts of Gods
people, yet the Tyde of your
Fathers Worth flowing in
brim's the banks : Much of
your Honour lyeth in being the*

A 3 Son

The Epistle

Son of Sir Robert Harley.

(a) וְהָאֵלֹהִים
בְּנֵי
אֲבוֹתָם

Prov. 17. 6.

(b) 'Οὐκ ἔστι
μείζων ἡδονῆς
ταύτης πατρὸς,
ἡ πατρὸς ἡδονή
καὶ πατρὸς ἡδονῆς
τῆς αὐτῆς.
ἐκείνη. Menan.
apud Stob.

(a) 'Tis your Honour to be
the Son of such a Father, and
'twas his (b) Joy to be the Fa-
ther of such a Son : Truth is,
a good Father is Gods Gift to
the Son, and a good Son is
Gods Gift to the Father.

§ 2. Yet you must not think
to lye so Fresh and Orient in
the opnion of Many Christians
of these Times : They have
changed their Opinion of
Truth it selfe, and therefore
much more of Her Children :

(c) Verum a-
mor constantia
probat. Am-
bros Epi. 40.
Quos amor ve-
rus tenuit, te-
nebit. Sen in
Thyest.

(c) They are not Now, what
they were before : They for-
sake the Light, and then say,
that Others are in the Dark.

They

Dedicatory.

They that change their Principles, will change their Judgements of you, and all that are like you : I conceive, the Death of Prophane men is Indigestion, through a mortall Coldnesse in their stomack not turning the food of life at all into Nutriment : The Death of these Men is over-digestion.

(d) As immoderate Heat in the bodily digestion, exhausting and burning up the humid moisture of the nourishing matter, breeds Leprosies, Ring-worms, Tetters, and Scabs :

So in Religion, a preter-natural Heat heightning the Concoction into adust Choller of

A 4

Pride

*Stella cadens
non est stella,
Cometa fuit.*

*(d) Fit etiam
affario a calore
praternaturali
in epace, cum
nutrimentum au-
ditur, Humi-
dumq; sine mo-
do extrahitur,
Etc. unde lepra,
lichenes, scabies
Etc. Rod. Go-
den.*

The Epistle

*Pride and Zeal, begets Le-
prouſies of Opinions, Errours,
Separations, Contentions, and
Scabs of Rayling againſt the
Ordinances and Miniſters of
Jeſus Chriſt : (e) When Re-
ligion is come to its Due Per-
fection or Diſtillation, ſo as to
become bloud and ſpirits in us;
by farther Concoction is made
worſe : Every Degree beyond
that tends deſtructive to the
ſpiritual Eſtate : Theſe Men
are as inflamed Enemies to the
Growth of the Goſpell, as thoſe
that are Prophane ; and truly
their Reproaches (f) are our
Honours : but I hope you will
tread in your (g) brave Fa-
thers*

(e) *Uti neq;
quia ex alimen-
to fit ſanguis, ex
ſanguine ſpiri-
tus, eo haurien-
dus eſt ſanguis:
nam quæ jam eo
perfectionis de-
venere, ut ſint
ſanguis vel hu-
mor roſcidus,
ulteriori conco-
ctione ſunt de-
teriora. Ger.
Joh. Voſſius.*

(f) *A malis vi-
tuperari, lauda-
ri eſt. Sen.
ἴς οὐδὲ δαίμο-
νισατος ; Ou-
θεὶς, οὐδὲ νο-
μίζεις, ἀλλ'
ἀποτὸς αὐτῶν
σοὶ παρὲν,
dixit Anaxag.
(g) Κέντερον
δὲ ἡμῶν
πρὸς τὰ ἴσα.
Greg. Naz.*

Dedicatory.

thers steps, and stick close to
the Good old way of Truth
and Godlinesse.

§ 3. Sir, This Sermon, such
a one as it is, You had received
it long ago, as soon as You cal-
led for it, had not God given
me other worke, Passive work,
to undergo : The Cloud of God
upon me and my Family (which
hung long upon us) wrapt me
up in sad Diversions : I hope
the (h) Result of it will be
the Peaceable fruit of Righ-
teousnesse.

(h) Heb. 11.

11.

ἡ καλὰ αἰὼς διδοῖ
ἀμὲν γίνεταί,
ἡ πνευματικὴ πα-
σχαλίζουσα, ἡ οὐ-
ρανὸς διδασκα-
λίας. Chrysost.

§ 4. Sir, The Subject of the
Sermon is the Gracious Saint,
as the Object of Gods Love :
Who the more lovely, the more
be-

The Epistle

*beloved ; because he hath the
more of God in Him, for God*

(i) πῶς ἀγα-
πῶς ; πῶς ἀγα-
πῶς ; πῶς ἀ-
γαπῶν ὁ αἰθε-
ρῶν ; οὐρανὸς
καὶ οὐρανία
Θεὸς ; Chry-
sost.

*to love. (i) Gods Love to
man is the Wonder of the
World, and should be the Stu-
pefaction and Ecstasy of the
Saints : What is Man that
thou art mindfull of him ! Man
laid himsef so low, that He*

(k) A Deo A-
mari exuperat
omnem mundi
favorem : a
Deo Inhabitari
exuperat omnem
mundi Splendo-
rem & magni-
ficentiam. Sa-
lom. Glassius.

*was not worthy of one thought
of God : (k) The love of
God is the Saints unvaluable
Treasury ; Their Joy here,
their Heaven hereafter. If the
Early Glimmerings of Gods
love upon a soul shroud so much
Joy within their beams, what
will the Meridian Rayes of
Glory be when they shall be re-*

vea-

Dedicatory.

vealed? (1) If God love us so much, How should we love God! Oh then! how should Our End be his Honour, which is All he hath from us for All we hold of him. None know his Love, till they feel their Love to him.

§ 5. *If it were Possible, we should live above repentance; so to Act that we need not to Repent: Though Repentance be a great Grace, yet tis greater Wisdom (m) not to sin, that we may not need the salve of Repentance: a Medicine is very Precious, yet not to wound our selves is far better, that so we may not need the medicine:*

(1) *Quomodo possemus illum diligere, nisi prior ille diliget? si pigri eramus ad amandum, non sumus Pigri ad redamandum.*

August.

πιστὶ γὰρ καὶ τὸ μετάνειν, δουλεύει μετάνειν, καὶ τὸ ἐπιστάν, μεταλείπει.

Plutarc.

(m) *Ὁυ μετάνειν ἀλλὰ προνοεῖν χρὴ τὸν ἀνδρα τὸν σοφόν.* Epicharm. apud Stob.

The Epistle

(n) Πρὸ φασιν
Ἐπικυδέων,
ὁ ψινδὸς θυγα-
τῶρα, dixit
Pindar.

dicine : Repentance is (n) a
Grace of After-wisdome : *oh,*
let us be the Sons of Prome-
theus, rather than of Epime-
theus ; Not to sin is better than
to Repent when we have sin-
ned.

(o) Γεγονάκει
ἀπαξ, τις δὲ
ἔτι ἐστὶ γένεσθαι.
Epic.
ψυχὴν μὴ ἀζήν,
ἢ δουρὶ ὀρέε-
σθαι.
Eurip.

§ 6. How Choyce should
we be, how we A& our life
since we have but One life to
A& ! We have not a (o)
brace of lives here, that we
might Correc& in the other,
what we have done amisse in
the first ; that we might Re-
cover in the latter, what we
have lost in the former : We
have but One Arrow of life to
hit the Mark with ; and if we
shoot

Dedictory.

*shoot that at Random, we loose
All ; God will not put a second
Arrow into our bow again : we
had need then be good Archers
with One Arrow.*

§ 7. Yet alas ! how little of
our time do we live ? Our whole
Volume of Time is but a short
Compendium, a Moment to
Eternity ; yet how little of this
little do we live to God, or to our
souls ! The Heathens observed,
that (p) our Sleep divides half
our life with us, and takes half
from us ; Sleep is the dead part
of our life : (q) He that
sleeps is doing nothing, 'tis the
Privation or Parenthesis of acti-
on ; and yet (oh the misery !)
the

(p) ὁπότε γὰρ
ὁσόν τι χρόνον
τὸ ἡμῶν ἀφαι-
ρεῖ τὸ βίον.

Plut.

(q) τὴν μὲν
γὰρ ἔξω ἐν δό-
ξῃ μὲν
ἀλυσθῶν ἀποτι-
θεῖν, οὐκ ἔστιν ἔν-
συν, οἷον τὸ
καθεύδον, ἢ
ἢ ἀλυσθῶν τῶν
ἐξ ἡμετέρας.
Arist. Ethic.
l. 1. c. 8.

The Epistle

the living part of our life is in most of us but a spiritual Sleep of Carelesnesse and Security : He that is not upon action, sleeps while he is awake.

§ 8. *Onely the gracious man doth enlarge his life, he enjoyes a double life ; He that spins a Gracious life, draws out a double threed, He lives twice, (r) for he joyeth in what is spent, and enjoyeth what is present : A wicked life past is lost ; but, to live, and Review our former part of Life with joyfull Reflections on it, is to live Twice.*

(r) *Ampliat
aetatis spatium
sibi vir bonus ;
Hoc est vivere
bis, vitā posse
priore frui.
Nact.*

§ 9. *Our work here should be to live above the world :*

Our

Dedicatory.

Our design in the world, should be to live above the world : We that are travelling beyond the world, should walk above the world : Why should we be taken with Riches, seeing we shall be taken from Riches ? and taken with Honours, who shall be taken from the Honours of this world ?

§ 10. *Our Body is but Dirt handsomely temper'd, and (s) artificially formed, a little moystned Earth : We derive our Pedigree from the dirt, and are a kin to Clay : The poor and beggerly Elements are our Materials ; as they are the Seeds of our being, so of our disso.*

(s) Πηλοσ τε-
 λωσ τετυγε-
 μένον, dixit
 Epict.
 Παῖδες γὰρ
 γαῖας τὴν ὕ-
 δατος ἐκτετυ-
 γμεθα. Xe-
 noph.

The Epistle

dissolution : *How should this humble us ! we that are but dust, should lye as low as dust in our own eyes : What is lower than Earth ? He that riseth out of the Earth, hath no Ground why he should be lifted up : What Pride should there be in Mud walls ? How should we dye dayly ! for we moulder and dissolve dayly ; we are no sooner touch'd, but we are crack'd.*

§ 11. *Death is Necessary and In-evitable ; it waits not our consent, we must dye whether we will or no : Thou fool,*
Luke 12. 20. *this night thy soul shall be required of thee : It shall be Re-*
qui-

Dedicatory.

quired of thee : *It shall be Required, that is, (t) fetch'd from thee, whether thou wilt or no ; if thou wilt not deliver it up willingly, it shall be taken from thee against thy will : Death is an Inflexible Messenger, and Resolves not to goe without that it comes for, it will not Desire our soul of us, but Require it, This night thy soul shall be required of thee : We will and Require you, is the language of them that are in Authority, and will not be denied ; and in this Commanding language speaks The King of Terrours : Oh then, let us not so much desire to live, as study how to dye ;*

B what

(t) ἀνείρ, est
poscere a volen-
te. ἀπαίειν a
volente. Calaub.
ad Theophr.
Char.
ταῦθ' ὁ μὲν
εἰς μέν βέλτερον,
ἀνείρ, εἰς δὲ
μὴ βέλτερον, ἀ-
παίειν.

The Epistle

what a sad thing is it to dye by force ? When Death shall find us Eager to live, and not prepar'd to dye ? Un-preparation makes our naturall Death a violent death ; They dye miserably, who dye desiring to live.

(u) ὡς αὖτε ἀ-
γαθός, ὁποῦ
ἴδῃς ἐν καὶ τοῦ
πρόλογον, ἐν
καὶ τὰ μέσα, ἐν
καὶ τὴν κατα-
σκευασίαν, ὅτι καὶ
ὁ ἀγαθὸς ἀνὴρ
ἐν καὶ τὰ πρῶ-
τα τῶ ὄψι, ἐν
καὶ τὰ μέσα, ἐν
καὶ τὴν τελευ-
τήν.

§ 12. Our great Care (u) should be not to blast the prece-
dent Flower of our life with a
Blot at last ; not to blemish the
fair Copy of a Good conversation
with an Erratum in the End :
There's many a famous Profes-
sour hath gone off the Stage
without an approbation, be-
cause he lost himselfe in his last
Act : nay, (which should
make us most watchfull, when
we

Dedicatory.

we are drawing towards our Epilogue) Glorious Saints, many, if not the most of them, when they grow ancient in Religion, they take a nap before they go to Bed : The wise Virgins fell a sleep, a little before the Bridegroom came : Moses when he almost arriv'd at Canaan, within the sight of the Land, yet for one sin lost it : a long Profession makes many secure in the latter End ; but the stone is swiftest in motion, when 'tis nearest the center : O Sir, Our Last should be our Best, and the sweetest at the bottom ; the farther your day goes on, watch the more, Men

The Epistle

are more prone to drop asleep in the afternoon : *and let me tell you , 'Tis not Outward temptations that overcome us, but Our own corruptions, not the most tempestuous temptations, but our superficiall Professions ; ah then ! let us build firme, and lay our superstructure upon an unmoveable Foundation : Godlineffe is the Great house that we are building : now some build (as Christ saith) upon the sand, and that House falleth, others build upon a Rock, and that House standeth, Mat. 7. 24, to 28. 'Tis not the strength of Temptations, but the vanity of*
the

Dedictory.

the builders that causeth the fall of the House : 'Tis (x) Chrysostomes Observation, You see (saith he) 'tis not the Force of Temptations, but the Folly of the Builders that brings the Ruine, for There is Rain, and Here is Rain, There are floods, and Here are floods, There the winds blow, and Here the winds beat too, the one builds, and the other builds, The Building is the same, and the temptations are the same, but there is not the Same End, because there is not the Same Foundation; so that 'tis not the Nature of the Temptations, but the Imprudence of the Builders that causeth the Ruine.

(x) Ορᾶς ἐπὶ
ἔχ' αἰτῶν πι-
ρασμῶν περὶ-
βοιοῖ, ἀλλ' ἡ
τῶν οὐκοδομῶν
τῶν αἰνῶν τῇ
σέθεν ἐπιη-
σιν, καὶ γὰρ
ἐκεῖ βροχίη, καὶ
ἐρᾶσα βρο-
χίη καὶ πο-
ταμὶ, καὶ ἐν-
τὸν ὕδα ποτα-
μοί. καὶ καὶ
πνευματῶν
προφῃλαί, καὶ
ἐνταῦθα, τὸ οὐ
τὸ τῶν, καὶ
οὐκ οὐκοδομῶν
καὶ οὐκ οὐκοδο-
μῶν καὶ ἡ αὐτὴ
οὐκοδομῶν, καὶ οὐ
αὐτοὶ πειρασ-
μοί. ἀλλ' ἐπὶ
αὐτὸ τέλει ἐ-
πεῖσα, ἔχ' ὅ αὐ-
τὸς διέμελλας.
καὶ γὰρ τῶν
πειρασμῶν ἡ
φύσις, ἀλλὰ τὸ
οὐκοδομῶν
ἡ αἰνῶν τῇ
σέθεν ἐπιη-
σιν.

B 3

Sir,

The Epistle

Sir, *Whilst I am writing these things, Our Glasse is running : Your Time and mine flieth faster then my Pen : We had need improve That Highly, which is posting from us so Swiftly : Our dayes are shorter then a Post ; Lord ! what Hast then do they make ! a Post is engaged to ride hard ; and sometimes he rides upon pain of Death, with a Halter about his neck : So doe we, (though the vaine Sons of Men think not so) Every step we take is upon Pain of Eternall Death ; if either we loyter, or betray our Trust, Negligence or Unfaithfulnesse will be our Hal-*

Dedicatory.

Halter : Souls are choyce ware,
Eternity a dreadfull Abyſſe,
and God will not be Trifled
with : *oh then ! let not us ſit
ſtill, whilſt time is running :*
*no time is ours, but what is pre-
ſent ; and that is paſt as ſoon as
tis preſent :* Therefore to Jeſus
Chriſt I commend you, with
Him I leave you, *through him
deſiring* All ſpirituall bleſſings
in heavenly Places upon you,
So Prays He, *who is*

S I R,

Your moſt Obliged Kinfman,
and moſt Humble Servant,

Clun, Decemb.

22. 1657.

THO. FROYSELL.

1811

My dear Son
I have just received
your letter of the 14th
and God will not be
false to his promise
that he will be true
to his word. I am
glad to hear that
you are well and
hope that you will
continue to be so.
I am your affectionate
father

Yours affectionate
father
Theodore

14



WE have march'd all this
day in Sable Posture,
(I pray, we may all
walk in white one
day with Jesus Christ)
This present Scene of sorrow be-
comes us : As the Aire receives
severall

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severall Impressions from the superiour bodies, she looks light-some when the Heavens shine, and sad again, when they look black again upon her ; so when the Celestiall providence shall change her countenance upon us, 'tis our duty to change our aspects.

Our losse is very great ; *We have lost a Chiefe Man, one that was a Common and Publick Good, The Sun of this Country is Set ; Sir Robert Harley gave a great light to these parts : We are wont to say of fair weather, tis pitty it should doe any hurt, because we are loth it should ever leave us : I am sure, I may say, tis pitty that Good men should dye and leave us, that Brave Sir Robert Harley should ever be missed among us : He was as choyce a Piece as our Age hath known, A man that was the Rariety of men, A Man whom his descent*
had

The Beloved Disciple.

3

had elevated above the rate of ordinary men, and a man whose veins Free Grace had filled with nobler blood : A man of whom I may say in the words of my Text, *Thou art greatly Beloved.*

These Great words in my Text are spoken literally of *Daniel*, of him I must speak a while, that he may lead me into the bosom of my discourse, *O Daniel thou art Greatly Beloved.*

First, *Daniel* was a Choyce Flower, which the hand of Captivity transplanted out of his native Garden into *Babylon* to grow there : in the Reign of *Jehojakin* when *Jerusalem* was taken, *Daniel* was one of those who were brought to *Babylon* ; *The Precious Children of God are Commoners with the wicked in Publick woes and Calamities.*

Secondly, The strange soyle where He was Transplanted, did not

The Beloved Disciple.

not (as it doth some Trees) kill his Growth, this gallant plant (though in *Babylon*) shoots up into length of parts and Graces, of learning and lovelinesse ; *True-born Grace will thrive any where :* as a vehement flame makes fuell of whatsoever it meets ; so divine Grace makes all things its nutriment, it turns banishment and adversity into Rich food : *Every Condition is its Pasture.*

Thirdly, But the wonder is, that *Daniel* and his brave Companions being snatcht from the means of Grace, should yet excell so much in Grace : but when God takes his beloved ones from under the ordinary showers of his Ordinances, He wets them with extraordinary dewes : when he deprives them of the breasts, he nurseth them with the hand : tis our *Prudence* to prize the means of Grace, but if *Providence* shall
bring

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5

bring us into a wilderness, 'Twill feed us with Manna from Heaven.

Fourthly, *Daniel* was of Royall Extraction, at least of noble Derivation : Some say, He was a *Sprig of the Royall Tree*, the family of the Kings of *Judah* ; if not, he was a Ray of the splendent Nobility, that did shine about the throne, he was of the one or th'other, for 'tis said in the first chapter at the third verse, that the King spake unto the Master of the Eunuchs, that he should bring Certaine of the Children of *Israel*, and of the Kings Seed, and of the Princes ; and among these were *Daniel*, *Hananiah*, *Misrael*, and *Azariah* : *Grace is Sometimes grafted into Greatnesse : Noble Persons many times are Illustrious Saints.*

Fifthly, *Daniel* was but young ; some date him but of ten years, others raise his age up to twenty years,

The Beloved Disciple.

years, when He was carried into *Babylon* : it seems *Grace* did espouse him in his Youth : We find him strong and strenuous in *Grace* as soon as he was in *Babylon*, in that he would not eat of the Kings meat, nor tast of the Kings wine; least He should defile himselfe : He was able to encounter an high temptation with a magnanimous spirit : if his *Grace* was then of so large a Volume, surely the first Edition of it was long before : if the fruit was then so big, I question not but it began to blossome betimes: *Grace* did espouse him in his youth : Oh ! how should this shame and shake old men and women not yet converted ? whose Sun is almost setting, but no *Grace* at all in them as yet rising ? It is a Huge advantage to Consecrate our Selves to God in our First years : Sweet *Daniel*, his youth was wiser than others age ; his dawning was

was brighter than their noontide,
his Spring Exceeded their Au-
tumn, oh ! *Tis an Heaven to set out
toward Heaven betimes : The finest
Travelling is in the morning, Au-
rora musis amica.*

Sixthly, *Daniel* was a great
Student, he did wade in the Ri-
vers of Humane Learning, and
Court the Sciences with such di-
ligence, that within a short time
He did espouse them : tis said in
Dan. 1. 4. that the King took or-
der that He and the others with
him should be taught the learning
and the tongue of the *Caldeans*,
and at *v. 17.* *God gave them Skill
in all learning and wisdom ;* that
is, they followed their Studies
hard, and God Crowned their
Endeavours with an Extraordi-
nary blessing ; For all Arts are
from God, who is the *Alpha*, the
first Cause of every Good thing,
the Inventer of all liberall Scien-
ces :

ces : *This is a Pattern For Young Gentlemen*, oh ! that they would write after this Gallant Copy, Give up themselves to the Study of Generous Arts, and to the Power of Godlinesse ; I say, that they would cast of idlenesse, and vanity, and prophannesse, and give themselves up to noble Studies, and to Godlinesse into the bargain. This noble *Daniel* he studied and prayed, he prayed and studied ; he was learned and holy, and he was holy as well as learned : his Graces made him fit to serve a God, his learning and Parts made him fit to serve a King : For his Parts the King often convers'd with him ; For his Graces, he often convers'd with God, and God in Visions with him ; *When Learning and Religion meet in a Great Person, they Render Him Usefull and Honourable.*

Quest.

The Beloved Disciple.

9

Quest. But how durst Daniel live in a Heathenish Court the Center of all Temptations? How could he dispenſe with himſelf to walk among the ſnares of ſin and Idolatry?

Anſw. 1. He was caſt thither by Providence; It was not the place of his choyc^e, but his Captivity.

2. God that call'd him thither, Crowned him there with Extraordinary ſtrength: *When God calls Hee'll Strengthen*: He was able to own God in the open face of the Court, he feared not the Snares his Enemies laid for him: He prays, and opens his caſement toward *Jeruſalem*, he will not omit that Circumſtance, though with imminent perill of his life: He had more then a Lyons Spirit that Feared not the Den of Lyons.

3. God ſet Daniel there in the Court to Negotiate with the King, for the Good of his Church

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and people : Tis propable, that he was a Great Instrument to obtain of *Cyrus* the *Jewes* liberty to Return out of captivity : Some say, that *Daniel* liv'd and dyed in *Babylon* : when the *Jewes* return'd with *Ezra* to their Land, *Daniel* would not; he stay'd to promote the welfare and safety of the *Jewes* with *Cyrus*.

In my Text an Angell is sent by God from Heaven to tell him, *Thou art greatly beloved*, we may stile him *Daniel the greatly beloved*, the greatly beloved of God.

If you ask why he should wear this stile *Greatly beloved* above many others, you must know,

First, That *Daniel* was a man raised to a transcendent height of Grace above others.

Secondly, He was deeply devoted to prayer and fasting.

Thirdly, He was emptied out of himselfe into a Sea of love to the

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the Church of God : for he was wasting himselfe in fasting and wraffling with God in prayer for *Jerusalem*, when the Angell courts him with this salutation, *O Daniel thou art Greatly Beloved.*

The words in the Originall are כִּי חֲמוּדָה אַתָּה For thou art Desires, or Delights : in Scripture the Abstract is with Excellent Emphasis and Energy put for the Concret, or the Substantive for the Adjective, in *Ezek. 35. 15. Thou shalt be desolate, O mount Seir,* the word is שָׁמָה Thou shalt be Desolation, that is, most desolate : In *Prov. 14. 1. Folly*, is put for a woman of Folly, or a foolish woman, *Every wise woman buildeth her House, but Folly [i. the foolish woman] plucketh it down with her Hands :* In *Gen. 3. 6. The woman saw that the Tree was good for food, and that it was Pleasant to the eyes,* רָצוּהָ *A Desire to the*
C 2 eyes;

Isa. 3. 25.

Psal. 36. 11.

eyes, that is, *Desideratissima*, most desirable : so *Strength*, for strong men, or men of *Strength* ; and *Pride*, for proud men, or men of *Pride*, Let not the foot of *Pride*, [i. of proud men] come against me, the Abstract shewst that they were very *Proud* men indeed : So here in the Text, Thou art *Desires*, or *Delights*, Gods delight, the man of his delights, very much delighted in : and so should that Text (for ought I know) be expounded in James 2. 13. He shall have judgement without mercy that hath shewed no mercy, and mercy rejoiceth against judgement, that is, Mercifull men, or men of mercy shall rejoyce against Judgement, that is, in an Evangelicall sence they shall not fear the judgement of God : So here in the Text, thou art *Desires* or *Delights*, that is, thou art a man of *Desires* or *Delights* : and so it is fully Expressed in Chap. 10. at v. 11,

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v. 11, 19. there tis איש חמדות man
of *Desires*, that is, *Desirable* man,
Thou Gallant man, more lovely,
and more loved than others.

Let me add, these *Abstracts* in a
Plurall form, enhance the Notion
of the word to a superlative de-
gree; a man of *Understanding* hol-
deth his peace; 'tis of the *Plurall*
number, a man of *Understandings*,
for, a man of *Very Great Understand-
ing* : ſc Solomon ſpeaking of Je-
ſus Chriſt, ſaith he, *Wiſdome* cry-
eth out, *Wiſdome* hath builded her
houſe; *Wiſdome* is one of Chriſts
Names, but the word is *Wiſdomes*,
that is, the greateſt and chiefeſt
Wiſdome : Jeſus Chriſt is called
Wiſdomes, for *Honours* ſake, as if he
had ſaid, the *Wiſdome* of *wiſdomes* :
So here *Daniel* is called in the
Plurall number *Desires* or *Delights*,
that is, One moſt dearly *Deſired*,
or *Delighted* in; that is, as we ren-
der it, *Greatly Beloved*.

Prov. 11. 12.

איש תבונות

Prov. 1. 30.

Prov. 9. 1.

חכמות

חמדות

C 3

When

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When *Daniel* is stiled a man of *Desires*, some would understand it *actively*, that is, a man that was full of desires after the Churches Good, the *Jewes* deliverance, and Gods glory : I remember *Gerhard* on 1 Pet. 1. 10. [*of which salvation the Prophets have enquired and searched diligently*] saith, *Daniel* was called a man of *Desires*, because he desired so much the knowledge of the coming of the Messiah our Lord Jesus Christ, and therefore for his desires, the Period of Time wherein Christ should come, was manifested by the Angell to him : but I rather apprehend it otherwise, and understand it *Passively*, He is called a man of *Desires*, because he was so much *Desirable*, or, as we translate it, *Greatly Beloved* : For 'tis frequent in Scripture in this sence ; what is more Excellent, and more prized than others, is so stiled,

in *Dan.* 10. 3. I ate no *חמדות* bread of *Desires*, that is, no dainty food, which mens palates delight in above other : in *Ezek.* 26. 12. *ובתי חמדות* Thy Pleasant houses, Houses of thy *Desire*, that is, *stately Houses* which you count your paradises : so in *Gen.* 27. 15. *Rebekah* took Goodly raiment of her eldest son *Esau*, *בגדי חמדות* Raiment of *Desires*, that is, *Costly Raiment*, which we *desire* to put on rather than others : So here, Thou man of *Desires*, that is, *Desired* or *Beloved* of God above others, his *delicia*, his delicate one, his *darling*. 'Tis usuall, you see, in the *Jewes* language to call such things *desired*, as were had in greater Esteem among them : such a one was *Daniel* in the eye of God, O *Daniel*, thou art greatly beloved ; Whence I take up this Observation.

1. Some Saints are greatly Beloved :

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ved :

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ved : Some Saints are higher in Gods Esteem, than others are.

Again, from the Time, when the Angell came to Daniel from God with this High Salutation, which was while Daniel was fasting and praying, I observe, that

2. *Prayer is the Valley of Visions, the mount of Heavenly Raptures.*

There God feasts his Saints with divine appearances : if ever you would be ravish'd with hints of love, or special discoveries, then it is when you are at prayer. It is to be observ'd concerning Christ himself, that he had the brightest sunshines of his Fathers discoveries upon him, when he was moving in the Orbe of prayer : In *Mat. 3.* it is said that Jesus when he was baptized, the Heavens were opened, and the Spirit of God descended like a Dove upon him, And lo, a voyce from Heaven, saying, *This is my beloved Son in whom I am well pleased ;*
Luke

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Luke adds, that Jesus being baptized, and praying, the Heaven was opened : *The Holy Dove came upon Christ from Heaven, while Christ was soaring up to Heaven upon the wing of Prayer* : in the same Evangelist, 'tis said, that *Jesus Christ went up into a mountain to pray, and as he prayed, the fashion of his countenance was altered, and his rayment was white and glistening* ; See, prayer is a Glorifying Ordinance : The Son of God, as he prayed, did shine as the Sun ; Prayer drew Glory down out of Heaven upon him : Would ye meet with Glorious transfigurations upon your souls ? Go up then to Mount Tabor, and pray. But the Doctrine I shall speak to, is

Luke 3. 21.

Luke 9. 28, 29.

Doct. *Some Saints are Greatly Beloved : All the Saints are beloved, but some Saints are Greatly Beloved.*

Some Saints are more in Gods
love

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than others are, his desire and delight runs out in a fuller Tyde on some than it doth on others ; His love is tender to all, but 'tis higher to some : The more grace one Saint hath above another, the more God loves that Saint above another.

To explain this we must take notice that Gods love hath severall objects,

1. There is his love, whereby he loves himselfe.

2. And his love whereby he loves *Res extra se positas*, things out out of himselfe.

First, He loves himselfe, as the *greatest good* : God loves himselfe *first* and *best* : every thing that hath sence and understanding loves it self, and God who knows himselfe to be the *Best* Good, cannot but love himself *Best* ; and therefore 'tis said, the Lord made *All things for himselfe*.

Prov. 16. 4.

I. The

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1. *The Creation of all things is the Birth of his love to himselfe ; which he made as mirrours to reflect his own Excellencies : when he made those Beauteous Paires of Heaven and Earth, he did it to glorifie himself, being the Glasses to behold his own wisdom and all mighty Power.*

2. *And when God destroyed the old world, 'twas out of love to himselfe ; for therein he glorified himselfe : in those waters he saw the Image of his Justice ; They were the looking Glasse of That Attribute, and therefore God is said To laugh at and Rejoyce in the destruction of a Sinner, because he is pleased with the Oeconomy of his own Laws, and the Excellent proportions He makes of his Judgements to their sins : Thus when he destroyed Pharaoh he did it out of a supream love to himselfe, and his own great Name ;*
And

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Exod. 9. 16.

And in very deed for this cause I raised thee up for to shew in thee my Power, and that my Name may be declared throughout all the Earth : Sinner, Take heed and put a stop to thy Race in sin, if thou goest on a little further, it may be, God cannot spare thee for his Names sake : He must punish for the Honour of his Name, he cannot but love himselfe, and therefore cannot but punish Sinners out of Respect unto his Name : He is Engaged to punish, because he is Engaged to himselfe.

3. So he Acts all his works of mercy chiefly out of love to himselfe : He loves his people, but he loves them for the love he bears to himselfe, and delivers them for the love he bears to his own name, *His Name being put upon them* : They in themselves are not worth his deliverances, and when their sins plead against their deliverance,

verance, his own name intercedes for them, *But I had pity for my holy Name, which the House of Israel had prophaned among the Heathen whither they went, &c.* that is, You are worthy no pity, yet I will have pity for my holy Name ; *That he might free his Name from Base aspersions and Imputations.*

Ezek. 36. 21,
22, 23.

Secondly, God hath love which flows out of him upon the creature, I say, God hath love for himselfe, and he hath love to bestow upon the creature too ; *for the Creature is the Work of his hands:* 'Tis naturall to all men to love their own works, and what they have curiously form'd, to spend many a pleasing sight upon it : An Artist when he hath made an Excellent and comely piece, is in love with it, because it is the Elaborate product of his own conception, and hath stamp't the Image of his Rich *Idea* and fancy
on

Gen. I. 31.

on it : and thus the Scripture brings in God, viewing and feasting his eye with a delightfull Complacency upon all his works that he had made ; and *God saw every thing that he had made, and behold. it was very good* ; He looks and loves , he loves and looks upon every thing that he had made, not onely man, but *Every thing* that he had made : He looks upon man, and loves his morall goodnesse that he had carved in him ; he looks upon every thing, and loves the naturall goodnesse he had stamp't upon them.

Gods Love
two-fold.

I. Common.

This large love of God comprehends all the Creatures in it, not onely the Rationall but the Inanimate Creatures in the Bosome of it, I say, his love, whereby he will'd their being, and still preserves their being ; and whatever Prints and Characters of himselfe they have, takes pleasure in them,

as

as an Artist doth in his Rare Composures.

But there is a Speciall love of God, his choyce love, which Elevates and lifts some persons up to a supernaturall state in Jesus Christ; this is that love we are speaking of. God beholding the lump of fallen man as a vast Dunghill or Heap of Dirt, saw no difference of Persons in it, but all Equally loathsome and filthy; how could it be otherwise? for one piece of dung is not sweeter than another, one dram of dirt is not cleaner than another: I say, God casting his Eye upon that Noysome and unsavoury Mixon, his wise and good Pleasure thinks meet to have benign thoughts towards some, he takes these up into his Divine purpose, and in time takes them out of their sordid state, with Curious artifice he refines them from their filth,

2. Speciall.

filth, and sets up a Fragrant work of Grace in them ; he writes them his Sons and Daughters, and gives them an Estate of Eternall Glory, and all in Jesus Christ.

This is his speciall Love, which we must distinguish into his love of *Good will*, and his love of *Complacency*.

There is observ'd a difference between these.

*Amor Benevo-
lentia.*

First, *His love of good will* precedes the work of Grace, and goes before it : This love finds us Sinners, and makes us Saints : This love of God is not founded upon Reasons in the Object : with this love he loved us first, before we being Justified by his Grace could love him : This love finds nothing in us for which he ought to love us : This love gives us Grace, as the Apostle saith, *God for his great love wherewith he loved us, even when we were dead, hath quickned*

Eph. 2. 4, 5.

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quickned us together with Christ :
This love can have no Cause but
it selfe.

Secondly, This love is free,
Nullis meritis, nisi bonitate aman-
tis excitatus, not stirr'd up by any
objective Goodnesse in us, but
onely the self-moving Goodnesse
of him that loved us ; it sees no
loadstone in us to draw it out,
nay, it finds sin and sordidnesse
upon us, and yet he loves us : He
loves us without *Necessity*, with-
out *Attractive*, and without *En-*
gagement ; nay, let me say, if there
were any motive in us why he lo-
ved us, it was because we were mi-
serable and *Unworthy his love* : But
the truth is, nothing did encline
and dispose his heart to us, but his
own will : *Of his own will begat* James 1. 18.
he us, and the same will that begat
us, passed by others : Gods love
to himselfe, is Naturall and Ne-
cessary ; But his love to his Crea-
D tures

tures is not, he hath mercy on whom he will have mercy : *It is a free love and a free mercy,* He hath mercy on whom he will have mercy : O ! wonder at God, all ye his Saints, and beloved ones, in his mercy to you ; let it cast you into an high Trance of holy admiration.

Thirdly, This Love of God, *The love of his good will,* is equal to all his Saints, in many Respects.

1. In respect of the act of his will, (as the Schoolmen say :) God *Equally* wills Good to all his Saints, though he doth not will *Equall* Good to all his Saints : He doth not *more will* Good to one than to another, though he *wills more* good to some than to others ; There are no degrees in his will, though there are degrees in the things willed.

2. So Election doth equally passe

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pass upon them all, and not upon one more than another : God cannot be said to chuse one, more than another, of them whom he hath Chosen ; and therefore they are called under one word [*the Election*] *The Election hath obtained it*, because they are all equally Elected.

ROM. II, 17.

3. In respect of *the common benefits* of salvation by Jesus Christ, they are all Equally favoured and accepted.

1. They are all Equally Redeemed by Jesus Christ ; The Lord Christ did die Equally for all those his Father gave him, none can say, he intended me in his death more than another, neither did One of us Cost him more than Another.

2. In Gods Gracious act of vocation or calling them to Jesus Christ, they are Equally looked upon.

D 2

3. They

3. They are Equall in Justification : it may be one is more justified than another *Extensively*, but not *Intensively* ; that is, one hath more Sins forgiven than another, but *Intensively*, as our Justification consists in Gods gracious Repute or acceptation of us as just and righteous, so they are all Equall.

Again, in respect of the Application of Christs Righteousnesse, so there is a graduall difference : Some receive it with a stronger faith than others, and apply it according to their necessity and indigence, therefore we may say, some partake of it more than others ; yet because Justification is an act of God pardoning believers, whom he pardons, he pardons equally, though all that are pardoned are not equall sinners.

Again, in respect of Righteousnesse imputed, all believers are equally

equally just : for as they are justified, they stand just before God in the most perfect Righteousnesse of Jesus Christ ; and by it the weak Christian is justified, as well as the strong : upon this account the faith of the Saints (though unquall in degrees) is yet said to be *Alike* or *Equally precious*. The ^{2 Pet. 1. 1.} merit of Christ is Equally imputed to all that believe : And the Reward of his merit in respect of of substance (which is Eternall life) is equally given to all that believe.

4. Their adoption is equall ; They are all equally the Sons of God, God is not more Father to one than to another, they have an equall Right to the Inheritance.

5. Again, all the Promises of the Covenant of Grace that concern the *Essentials* of Salvation, are equall to them all, and are

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fulfilled in one believer as well as another : to give an instance, the Promise of perseverance is to every Saint as well as to any : as the least Star is as firmly fix'd in its Orb, as the glorious Sun ; and there is no more danger of the falling of the one than of the other : so the weakest Saints are as sure to be kept in the sphere of Perseverance unto salvation, as the Saints of the first magnitude : 'tis not strength of Grace, but Gods love and constant influence that preservs the strongest Saints, and the same attends the weakest. Thus far his Love of Good will is Equall.

Yet (let me add my thoughts) in respect of some special Flowers in the Garland of salvation, this love of God, *His love of Good will is not Equall* to all the Saints.

God gives higher Measures of Grace to some than he doth to others :

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31.

others ; and what are the Graces of his Spirit but the *Golden Signalls of his love* ? 'tis a Rule in the Schools, *To love another is to will Good to another*, and [*Si amare sit bona velle alteri, cum majora bona velle sit magis amare*] if to will Good to another be to love them, then to will greater Good is greater love ; and therefore (saith *Zanchius*) we must hold this proposition, where there are Greater and more gifts of God, there God is said to love more, because the gifts of God are the love-tokens of his benevolence or Good will.

And as God gives different degrees of Grace, so he gives different degrees of Glory ; he Crowns his greater Graces with greater Glory : For as all that believe in Christ are Equally justified, but not all Equally Endued with Grace ; so all believers shall be Equally saved, but not all Equally

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Glorified ; but of this in its right place afterwards.

Fourthly, This love of God, *His love of Good will* is always uniform and like it selfe ; it hath no risings nor fallings, it knows no Ebbings and flowings, this immanent love is a permanent love ; incapable of any Intension, or Remission, Augmentation, and Diminution, or any Alteration ; it is always at full tide : The sins of the Saints weaken not this love ; it loves them always at the same Rate ; when he casts them down, this love bears them up ; when his anger doth condense and thicken like a Cloud upon them, this love, *His love of Good will*, sits in the upper region of serenity looking with the same aspect of kindnesse still upon them ; when he banisheth them from his presence, this love goeth with them and keeps them company ;

pany ; when his corrective justice gives them up to sin to humble them, this love sanctifies their sins and Falls to them, it turns their sins to their greater Good, it refines them by their pollutions, it makes their Poyson a Sanative Cure to them : In a word, in all Gods desertions of his Saints, this love of Good-will forsakes them not, in respect of this love they are never deserted.

Secondly, But of this special love of God to his People there is another fragrant Sprig, which is called his *Love of Complacency*, or his *Love of Friendship* ; whereby he takes pleasure in them as suitable to him ; is pleased with something in them, that is pleasing to him : Thus he cannot take pleasure, no not in his vessells of Election, not as yet sanctified, because they have nothing in them as yet pleasing to him : It is one thing
for

Amor Amicitie seu Complacencia.

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for God to wish or will the Creature well, another thing for the Creature to please and delight his will : God wills *Nothing* but what is *Pleasing* to him, yet you must not gather thence, that wicked men are therefore *Pleasing* to God, because God wills them well ; For *Bene Velle & Bene Facere*, To will Sinners well, and to doe Sinners Good, is in truth a thing *Pleasing* to God (because 'tis agreeable to his mercy) and yet sinners are not therefore *Pleasing* to him.

By his love of Complacency, he considers something in men that doth Please him : In this sense *Paul* saith, *Without Faith 'tis impossible to Please God, or be Pleasing to him ; and they that are in the flesh cannot Please God.*

God by his love of Good will doth good to creatures miserable, lost, and no way lovely ; This is

amor

Heb. 11. 6.
Rom. 8. 8.

amor collationis, His love whereby he confers beauties on them, which afterwards render him amiable in his Eye, and capable to please him.

Gods love of Good will falls upon *Naked Persons* ; Gods love of Complacency falls not upon *Naked Persons*, but upon *Persons Cloathed and deckt with Grace* : The object of Gods love of Complacency is not [*Bonum Physicum & Entitativum*] The *Entitative Good or Being* of the Creature, but [*Bonum ethicum & morale*] The *morall Being or Gracious Goodnesse* of the creature : Thus as there is in men more or lesse which pleaseth God according to the degrees and Fruits of Grace in them, so he loves them more or lesse, with his love of Friendship and Complacency.

First, This love of God follows the work of Grace in the Creature :

- ture : They must have Grace stamp't upon them, before he can take Complacency or delight in them, *Such as are upright in their way are his delight* : In Respect of his love of Good will, 'tis said,
- Prov. 11. 20. *We love him because he first loved us* : In respect of his love of delight,
- 1 John 4. 19. 'tis said, *He that loveth me shall be loved of my Father*. In respect of his love of Good will, 'tis said,
- John 14. 21. *God so loved the world that he gave his onely begotten Son, that whosoever believes in him shall not perish but have Everlasting life* ; In respect of his love of Complacency, 'tis said,
- John 3. 16. *The Father himselfe loveth you because ye have loved me, and have believed that I came out from God*.
- John 16. 27.

Amor praeveniens.

His love of good will is his preventing love, whereby he loved us, before we desired it.

Amor Consequens.

His love of friendship is his consequent love, which follows not onely his former love to us, but also

also our love to him : and therefore saith Christ, *He that loveth me shall be loved of my Father, and I will love him* : as the Father and the Son by their first love provoke ours, so by their second love they reward ours ; Gods love of good will makes men love God ; by his love of good will he makes them righteous ; with his love of Complacency he loves them being righteous ; in respect of the love of his Good will they are the effects of his love ; in respect of his love of Complacency they are the objects of his love ; If any man (saith Christ) *love me, he shall be loved of my Father*. But How can any man by nature love Christ, or love God ? Therefore I say, Gods love of good will [*facit homines Dei amantes*] makes men lovers of him.

His love of good will is the fountain and spring of our love
to

to him ; it begets our love to him, as the image of his love to us : *To Love God, is the gift of God*, our active love whereby we love him, and our passive love whereby we *are beloved of him*, are both the gifts of God, and the gifts of his free and first love.

Yet there is a love of God whereby he loves us not, till we love him ; *He cannot love thee with delight till thou art Lovely* : Gods love of good will makes the object, his love of Friendship doth presuppose the object ; he cannot love thee as his Friend till thou art his Friend ; *There is no Friendship without mutuall love* ; he cannot love thee as his child, till thou art his child ; he doth not love thee as thy Husband, till thou art his Spouse : I say, he cannot love as an Husband, till he is thy Husband ; and he is not thy Husband, till thou take him
to

to be thy Husband. But doth not Gods love begin to me ? Doth not he love sinners first ? and make suit to them as a lover, before they love him ? yes, *with the love of Good will* : He bears good will to thee, and therefore he breaks his mind to thee in the GnsPELL, and wooes thee (it may be long) before thou lovest him ; but he doth not love thee with the *love of Espousalls*, till the Nuptiall day, till thou canst find in thy heart to have him, and the marriage-knot be tyed up, and thou take him for thine Husband : *He cannot love thee with this Relation-love, till thou come under this Relation-bond.*

Secondly, This love of God, his *Love of Complacency* is a necessary love : His love of Good will is free ; his love of Complacency is necessary : ah dear God ! he loves us freely, that he may love us necessarily.

cessarily : As 'twas free to God (at first) to make man, but if he would make him, he must of necessity make him Righteous, and love him so made ; so when man was fallen, 'twas free to God whether he would shew him any good will or no, whether he would re-paire his Image again in him or no, but if it be his Pleasure to Restore him, he cannot but love his own design ; if it be his pleasure to set up a new Creation, he cannot but love his new Creation. His love of Good will is (as I may say) his *Restorall love*, his love of *Friendship* is his *Fæderall love* : his love of *Good will* is his love of *Dominion*, whereby he loves *whom* and *where* he pleases to love ; his love of *Friendship* is his love of *Communion*, whereby he is engaged by Covenant to love his Friends, to love those that love him.

Third-

Thirdly, This love of God, his love of Complacency, admits varieties of weather, and looks with severall faces upon his Saints : It hath its Spring and its Fall, it hath its summer and hath its winter, it riseth as our obedience riseth, and falls as our obedience falleth ; it grows hot and cold according to the vicissitude of his peoples tempers, *as they are hot or cold in their affections* : according to his love of Complacency and Friendship he is said sometimes to smile, and sometimes to frown upon us : as long as *David* walkt close with God, his love did shine upon him, but when *David* sinned in the matter of *Uriah*, his love of Complacency did retire, and draw in its beams from him : In respect of this love, God is said to forsake and desert his Children, his De-

E

sertion

sertion of them is the departure of this his love in some degree from them : as the Phylosophers say, There is a *lux*, and *lumen*, light inherent in the Sun, and light fluent from the Sun, that is ever Perfect and Permanent ; but this may suffer changes, and be obscured : so Gods love of Friendship, our sins may lessen it, and our recoveries make it rise brighter on us : Look then to your walkings.

Lastly, This love of God, his love of Complacency and Friendship, is unequal to his Saints ; its higher to some, its lower to others ; its more to some, and lesser to others, according to the measure and proportion of their Graces : Some are *Greatly Beloved*, and some are *Not so Greatly Beloved* with this love ; as the Sun shines hotter upon some *Climates*, than it doth upon others ; and the
water

water overflows some Pastures more than others : *The Sweeter Rose a Saint is, the more deliciously God wears him in his Bosome* ; He doth Enlarge his graces in them, and then Enlarge his heart towards them. To conclude, *John* the Evangelist was One whom Christ loved marvelously, he was the Delight of Jesus Christ, his *Benjamin*, therefore he is called, the Disciple whom Christ loved : and as Christ loved him above others, so he loved Christ more than others did ; for he stood by the Crosse when all the other left him, and fled away for fear.

And now having given light of Explanation to the poynt, I am next to make proof of it.

First, In *Isa. 41. 8.* God speaks with high and honourable Respects of *Abraham*, *Abraham my Friend*, a huge Favour and Prince-

ly title from Gods mouth : *But are not all the Saints the friends of God ?* yes, but *Abraham was his friend* *κατ' Εξοχήν*, by way of eminency, God admitted him into nearer Communion, he lay deeper in Gods bosome than others did : All the holy Saints of God are his friends and dear ones, but *Abraham* was (as it were) the crown and cream of all his friends, and therefore saith he, *Abraham my friend.*

'Tis observed by some, that among the *Jewes* their King *had one* whom he loved and conversed with above the rest, and him they called *the Kings friend* : The King had more friends than one, all that were of his Council, and his Officers were called his friends, because he committed his great affaires to their hands, & steered all his designs by their advice, yet among them all the King had some one Courtier called the *Kings friend*

1 Kings 16.

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friend by a specialty: as *Hushai* is called *Dauids friend*, & 'tis said of *Solomon*, that *Zabud* the son of *Nathan* was his Principall Officer, and the *Kings Friend*, that is, his singular and darling friend (that had the quintessence of the Kings friendship) the Cabinet of his most retired communications: and in this sence is *Abraham* stiled the friend of God; God carried his heart upon his lips to *Abraham*, *shall I hide from Abraham that thing which I doe?* *Abraham* was Of Gods Privy Councell; all were not, and all are not: surely then God bears more Respects to some Saints than he doth to others.

2 Sam. 15. 37.

1 Kings 4. 5.

Gen. 18. 17.

Secondly, God associates himselfe more familiarly with some Saints than with others, which is a signe of more entire love: Thus he did with *Moses*, *And there arose not a Prophet since in Israel like unto Moses, whom the Lord knew face to face;*

Deut. 34. 10.

Numb. 12. 6,
7, 8.

face : And when *Aaron* and *Miriam* swelling with Envy, burst out into mutiny against *Moses*, see how God doth interpose for him, and highly magnifie him, *And he said, hear now my words, if there be a Prophet among you, I the Lord will make my selfe known unto him in a Vision, and will speak unto him in a Dream : My servant Moses is not so, who is faithfull in all mine house ; with him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold : wherefore then were ye not afraid to speak against my servant Moses ?* They eclipse and diminish *Moses*, God advanceth him : They equall themselves to *Moses*, God prefers him to them : Their Plea was that God had spoken by them, as well as by *Moses*, Gods Reply is that he had in a more affectionate and sociable correspondence spoken to *Moses*, than

than to them, *with him will I speak mouth to mouth* : God spake to the best of them, but either in a Dream, or Vision, but to *Moses* he spake with more lively Representation, *The similitude of the Lord shall he behold*, God would have them know, that he puts a great difference between them and *Moses* ; he professeth that he hath, and will shew more respects to *Moses*, than to them.

Chytraus saith, 'tis very likely and probable, that the Son of God did with the same face, and form of humane nature which he afterward assumed, shew himselfe friendly and familiarly to *Moses*, and our first Parents : and to that speech, wherein 'twas said, that *there arose not a Prophet since in Israel like unto Moses*, some observe that *Moses* surpassed all the other Prophets, not onely in sublimity of Prophecies, but also in Excel-

Deut. 34. 10.

lency and number of Miracles ; for *Moses* within one age onely, wrought seventy six Miracles, when the rest from the beginning of the world quite down to the ruine of the first Temple, wrought onely seventy four, as *Manasseh Ben Israel* reckons them : besides, *Moses* (they say) had one hundred and seventy three conferences with God, which none of the Prophets had.

Ezek. 14. 14.

Ier. 15. 1.

Thirdly, God Preferres some Saints above others : Though these three men, *Noah, Daniel, and Job*, were in it, they should deliver but their own souls by their righteousness, saith the Lord God : and again, Though *Moses & Samuel* stood before me, yet my mind could not be toward this People. Now the Lord doth instance in these, as those that could doe more with him, than any others, and upon whom his heart was set upon above others ;

as

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as if he should say, though *my dearest friends that sit at the stern of my heart*, and could move me which way they please, should come and Plead, yet I would not yeeld: as if God had said, if any could perswade me, they were the men that should doe it.

Fourthly, *God doth Glory* in some Saints and servants, more than others: *Hast thou considered my servant Job, that there is none like him in the Earth, a perfect and an upright man, one that feareth God and escheweth evil?* Job i. 8.

1. *Hast thou considered my servant Job?* it is (saith one) as if you should say to a man come down from the City into the Country, were you at Court? did you see the King? because he is the most Eminent and considerable Person; so doth God speak here of *Job*.

2. Again, *My servant Job*:
when

when God saith, *My Servant*, he doth (as it were) glory in his *Servant*, God speaks of him, as a man doth of that which he glorieth in : As the Saints glory in God, when they say, My God, and My Christ, this is a kind of glorying and triumphing in God ; so this Expression of God carryeth such a sence in it, *My Servant Job*, as if it were his honour to have such a servant, one that I am proud of.

3. But God hath not done yet glorying in *Job*, he adds another grain, *That ther's none like him in the Earth* : God speaks not this high Praise of *Job* in Reference to the wicked, as if none of them were like him, thats too low, but in Reference to all the Saints, that were then upon the Earth, among those there was not such a man as *Job*, none of them all like him, they were not equall to him in this or that or the other Grace,
Job

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Job was a man above them all, thus God glorieth in him : I say, God doth glory in some Saints more than in others.

Fifthly, *God shews* some Saints *Extraordinary* favours : He Exempts them from the common condition of all the Saints, they are Exceptions from the generall rule : and surely, Extraordinary favours doe not flow from ordinary love : The Apostle saith, that *'Tis Appointed unto men once to die* : but *Enoch* must not die, he must not go the common rode of man kind, the Text saith, *He was translated that he should not see death*, he soared up to Heaven (as if *Adam* had been taken out of *Paradise* before he sinned) upon the wing of immortality : so, *Elijah* must receive an unparalel'd Honour, die like other men he must not, but God sends for him in state, he Rides in his Glittering Coach

Coach drawn by Angells to the Gates of Glory : *Surely these were Gods Greatly beloved.*

Sixthly, God would have us love those Saints most, to whom he hath given most Grace : and when we love those more that are Gracious, we are the more like to God.

Seventhly, God, for ought I know (though some learned Heads speak the contrary) gives some Saints more Glory in Heaven than he gives to others.

Their *objective beatitude* will be one and the same, which is God himsefe, *One God* among them all.

Beatitudo.
1. *Objectiva.*

2. *Formalis,*
as the School-
men speak.

Their *Receptive Beatitudo*, that is, their Participation of God will be Equall and the same too in the *Essentials* of it, the Beatificall vision shall be communicated to them all, they shall all have the fruition and possession of God,
but

but they shall not all drink the same measures : Or, if you will, more Plainly thus, Life eternall in the substance of it, is one and the same, equally given to all that are saved : as by Christs Righteousnesse we are Equally justified, so by his merits we are equally saved, and equally made partakers of the Inheritance : but in the Degrees of *Glory*, so it is unequally distributed, to some more, to some lesse: Different degrees of glory answering the Different degrees of grace (bestowed upon his Saints) in this life, and proportioned to the different degrees of labor and service they have gone through for him : and this is that which *Ambrose* saith, God gives to all that are saved *aequalem mercedem vitae, non gloriae*, an equall reward of life, not of glory.

1. And this appears by that Expression, in 1 Cor. 3. 8. Now he
that

that planteth and he that watereth are One, and every man shall receive his own reward according to his own labour : a different reward according to their different labour : he speaks of the Faithfull Servants of Jesus Christ, he names himselfe and *Apollo* in particular, himselfe as Planting, and *Apollo* as Watering, and each of them shall receive *ἑκάστῳ μισθὸν κατὰ τὸ ἑκάστου κοπῆν*, their proper reward according to their proper labour.

2. Again in 2 Cor. 9. 6. *Paul* tells us, *He which soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully* : Here is a sparing reward to a sparing liberality, and a bounteous reward to a bounteous liberality : The Harvest answers the measure of seed, he that soweth but little, shall reap but little ; and he that soweth much, shall reap more : and this Harvest *Paul* in another place

place refers to the life to come, *Gal. 6. 6, 7, 8.* The present time is the time of sowing, the future time is the time of reaping, the Harvest is the End of the World. *Mat. 13. 39.*

3. In *1 Cor. 3. 11, 15.* There are Teachers that build Gold, Silver, Precious stones upon the Foundation; and there are other Teachers that build wood, hay and stubble upon the Foundation: The work or Doctrine of the One will abide the fire (saith the Apostle, *v. 14.*) and he shall receive a Reward; but those Teachers that lay wood, hay, stubble, upon the Foundation, yet (if their Errours be not damnable) they shall be saved (saith the Text) yet their work shall be burnt, and they *shall suffer losse*, that is, they shall be deprived of much of that reward they should have had, and which the other shall

shall have who build gold, silver, and precious stones upon the foundation, Jesus Christ.

4. Lastly, I would fain understand that Text in *Luke* 16. 22. where 'tis said, that *Lazarus* was carried up by the Angells into *Abrahams bosome* : The Expression is taken from the custome of the *Jewes* at their Feasts; as *John* at supper lay in Christs bosome : Therefore *Abraham* sits above *Lazarus* at the Royall Feast of Glory, *Abraham* hath a Digniority there beyond *Lazarus*.

I must now give you the Reasons.

Reas. 1. And first, they that have more Grace, are more like him than others ; They bear his Image in a Greater Print : Parents; though they love all their Children well, yet they love them most, that resemble them most, the Parent loves that Child most, that

that hath most of the Parent in it : as God is the Father, so he is the *Idea* of the Saints : God is the *Idea* of the Saints, and the Saints are his *Reflections* : I conceive therefore that God cannot but love them most, that have most of himselfe in them : He doth by an holy Necessity of nature love them most, that have most Grace : For God is holy not by will, but by Nature : His will is not antecedent to his holinesse, 'tis naturall to him to hate sin, and 'tis naturall to him to love Grace, and therefore to love more grace with more love.

Reas. 2. Some of the Saints love God more than others doe : as some Herbes are hot in the fourth degree, and others hot but in the second or third degree ; such are the graduall inequalities of love in the severall Saints of God : some are *Warme* in love,
F others

Psal. 119. 139.

others are *Hot* in love to him: All love him *unfaignedly*, some love him *Flamingly*: All are serious in love, but some are scorcht with love to him; as *David*, *My zeale* (saith he) *bath consumed me, because mine enemies have forgotten thy word*: His love to God was so Extream *Hot*, that it did even Exhaust and dry up his Moysture; *My zeale bath consumed me*: Holy affections are able to work upon the body no lesse than naturall affections; *Tell him that I am sick of love*: Now *Love is the curious and quaint Grace of the Soule*: The *Queen Grace of the Soule*, that transports God himselfe (as it were) into amorous Passions; when God doth but hear once that a soule is fallen in love with him, his heart is wounded presently, and bleeds Enamoured streams of desire after her, *I love them that love me*: *Love delights and dwells with*

PROV. 8. 17.

with love; and they that love most, in them God dwells most; they have most of his company, and are Ravished most with the Heaven of his presence.

Reas. 3. Some of the Sains seek Gods Glory with most ardent and Hyperbolicall strains of zeale above others, the Rest of the Saints cannot come near them: In *Rom. 9. 3.* There saith Paul, *I could wish that my selfe were accursed from Christ, for my Brethren, my Kinsmen according to the Flesh:* Pauls deep Desire of Gods Glory, drowns the desire of his own Felicity: This Text doth crucifie the most learned Interpreters, they know not how to understand it; I shall onely take up a word of *Chrysostome* concerning it, he saith, *We are so far from Pauls love that therefore we cannot understand his saying, we reach not Pauls meaning because we have not*

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his Affection : and Origen saith, *What wonder, seeing the Lord was made a Curse for his servants, that his servant would become accursed for his brethren ?* Now surely, those that so highly prize Gods glory above others, are beloved above others.

And now we are arrived at the Application.

Use 1. Oh ! what shall I say to sinners ? or what will sinners say to this Poynt ? I tremble, when I think of them : yet I can tell you what they will say ; their judgement is, at least their report and language is, that God loves them as well as the best : Poor soules, how are ye mistaken ! for,

First, Sinners are in the dark, and therefore cannot see who are their Friends, or who are their Foes : They cannot see whether God loves them, or God hates them ;

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them ; and because they passe safely, they think that all are Friends, God is their Friend, and Christ is their Friend, they think that Gods naked Patience is his love, and that Gods meer long-suffering is his dear love ; they cannot distinguish, they are in the Dark : A man cannot read letters or manuscripts in the dark ; now sinners are in the dark, how then can you read Gods speciall love to you ? *Gods speciall love is written in a small print, in a Spirituall Character ; you cannot read the prints of Spirituall love with a carnall Eye :* you think, God loves you, because you thrive in the world ; you think, he loves you, because he doth not smite you : Alas ! alas ! you are in the dark ; For oh ! what a difference is there between the wrath of God and the wrath of man ? for men punish when they

are Angry, but God forbears to punish when he is angry : God is more displeased when he dissembleth a fault, than when he doth presently punish ; *There is no Greater punishment, than not to be punished, nor yet a sharper Scourge than not to be scourged* : Sirs ! God is very Angry when he defers punishment unto Hell.

Secondly, Again, Sinners Anticipate : It is the boldnesse and presumption of sinners, to take unto themselves divine Priviledges, before they should : They say, God loves us, though they go on in their sins ; whereas they cannot know that God loves them, till they come out of their sins ; *they deceive themselves by Anticipation* : Oh ! saith a sinner, Christ dyed for me, though he be not yet converted ; whereas he cannot possibly know that Christ dyed for him till he be converted :
Thus

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Thus he rests in his Condition, and damns his soule, because *he Anticipates Gods love*; he takes it for his own before his time.

Thirdly, Love assimilates the object: divine Love begets after its own likenesse; whom God loves, he stamps his image and qualities upon them: *As many as I love I rebuke and chasten*, why so? to refine them from their dross, and make them more splendid and bright, like himselfe; *Yee were darknesse, but now ye are light in the Lord*; why so? *because God is light*, and therefore he takes away the contrariety, that they may be like to him: It is the Nature of Agents to make their passives like themselves; Iron is a dark and opacous body, but put it into the fire, and the fire will make Iron shine, like it selfe; Sinner, God doth so, if God love thee, he'll Gild thee with his own

Rev 3. 19.

Eph. 5. 8.

1 John 1. 5.

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Rays upon thee, and make thee shine like himselfe; The coldest water, fire makes it warm like its selfe; *God acts thus*; where he loves, he makes the worst sinner in the world like himselfe; *Amicitia pares aut recipit aut facit.*

Fourthly, Again, Gods love runs paralell with his word; his love is of the same dimensions with his word; whom his word condemns, his love doth not acquit; whom his word Excludes, his love will not admit; if his word make thee not a passe to Heaven, his love will give thee no allowance: Now sinner! the word is against thee, *Be not deceived*, (saith the word) *Know ye not that the unrighteous shall not inherit the kingdome of God?*

Sinners! let me then turn this Use into Exhortation: Doth God love his Saints? Sinner, let this principle make thee long to be a Saint.

First,

First, Mourn over all that time, wherein thou hast lived out of the Beams of Gods love; *Thou hast lived in a Cold Climate all this while* : some of you are warm with wealth, and warm with riches, but you have lived all this while out of Gods blessing in the warm Sun; I say, *Though you have lived all this while in the warm Sun, yet you have lived all this while out of Gods Blessing* : Doe ye think, God can love you in your drunkenness, or love you in your oaths, and in your impurities? is it possible that God who is light, should take pleasure in works of darkness? No, no, *East and West are inconsistent, Antipathies will not incorporate*; as soon may light and darkness be Espous'd together, and midnight be married to the noon day, as God Embrace a wicked soule in the Nuptiall bed of love: Away,
away,

away, then from under the dark
 side of this prodigious Cloud.
Vita non est nisi iis, quibus lux est,
 God is life to none, but them to
 whom he is light : 'Tis likenesse
 that breeds liking, he cannot like you
 till he sees his likenesse on you : God
 and sinners are opposite, God is
 Good, Sin is Evill, God and Sin
 Good and Evill are *Summa Oppo-*
sita, the Great and Grand Oppo-
 nents of the world ; God is the
 chiefest good, Sin is the chiefest
 Evill, now that opposits may be
 made friends, there must be a
 change somewhere, either on
 Gods part, or on our part ; God
 cannot change, with him there is
 no variablenesse nor shadow of change,
 God will not change, there is no
 reason he should, he is holinesse
 and goodnes it self, his perfection
 stands in an indivisible point ;
 he must not alter a whit, and
 therefore sinners, you must be
 changed,

changed, or you must be damned ; of necessity there must be a change, and the change must be on our part : as we see in an Instrument, those strings that are out of tune, are brought to them that are in ; so it is we, that must change and alter, and not God : Go then, and mourn over all that time, wherein you have lived out of the Beams of Gods love.

Secondly, Let this make you long to be Saints ; if you would be the Saints of God, you should be the friends of God ; if you would unlove your sins, God would love you too : You that are Great sinners, come and be Great Saints ; and you also shall be *Greatly Beloved*.

There are two things that would make you Saints.

1. *Believe* the Transcendent Glories and Ravishing Joyes to come.

2. *Make*

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2. *Make no question* but they may be yours.

First, *Believe* the Transcendent Glories and shining Joyes to come, laid up for the Saints of God; I say, believe them, and your hearts cannot but be taken with them; It is impossible that any man who believes those infinite and un-imaginable joyes, should not desire them, he cannot but use the meanes to obtain them : It is not directly in the Nature of man to neglect so great a Good, if he thoroughly believes the Greatnesse and Goodnesse of it ; he cannot easily choose any thing else, who believes the worth of it : I say, Faith is a belief of things that are infinite, things so great, that if they be so true as great, no man that hath his reason, and can discourse, that can think, and choose, that can desire and work towards an
End,

End, can possibly neglect them ; such infinite joyes would make you leave your finite joys ; such unlimited pleasures would make you scorn these poor and narrow pleasures of sin that are but for a season : This is one thing that would make you Saints presently.

Secondly, *And then make no question* but they may be yours : *They may be all your own, if you will,* you may have them as well as any one that already hath them, *You* may be saved as well as any thats already saved, *God onely stayes and waits your Consent ;* wilt thou not give thy Consent to match with Christ, and be saved ? shall sin hinder thy so much happinesse ? why doth God Offer you Heaven, but *for you* to make choyce of Heaven ? *Make Choyce* Deut. 30. 19. *of Heaven, and have Heaven :* why doth God open his shop, and set all

all his Glorious Wares and Treasures before you, but that he would have *you* to be his Chapmen? Sinners! *God* sends his Ministers to tender all these Glories to you, and his Majesty himselfe stands waiting your Leasure, his patience bears, his justice forbears, his mercy intreats you, and his Spirit strives with you to perswade you, *and will you make any Question then but Heaven may be Yours?* why did the Lord of Glory come down from Heaven, but that sinners might go up to Heaven? Sinners! *a way is made for you to Heaven through the sides of Jesus Christ.*

Use 2. Saints, how should this stir ye up to Excell in Grace? Doth God love them most, that are Crowned with most Grace? Saints! this should wing ye with an holy Ambition to be Eminent in Grace; not to be Ordinary in Grace,

Grace, but *Eminent* in Grace; not onely to *Get* Grace, but to *Grow* in Grace : oh ! what a sin is it to sit down under Ordinary Grace, I say, to sit down under so little Grace, when they that have much Grace are much beloved ? and they that have more Grace are the more beloved ? they that are great in Grace are greatly beloved ? *O Daniel, thou art Greatly Beloved* : Filiall and ingenuous natures strive after the highest degrees of their Fathers love. In 1 Pet. 2. 20. The Apostle Exhorting Christian Servants to suffer wrongs with Patience, saith he, *What Glory is it, if when ye be buffeted for your Faults ye shall take it Patiently ? but if when ye doe well and suffer for it, ye take it patiently, this is acceptable to God : But it is some Glory to suffer Patiently even then when we suffer for our Faults : Patience under deserved*

deserved punishments hath its praise and glory also : It is some glory to suffer patiently, when we suffer meritoriously, and to die patiently when we die worthy of death, Patience under the Punishments we deserve is a Virtue : How then doth the Apostle say, *What Glory is it, if when ye be buffeted for your faults, ye shall take it patiently?* I answer, The Apostle speaks *Comparatively*; 'tis true, to suffer with patience, when we suffer for our deserts, is some glory and commendation, but *'tis no Glory at all in comparison*, I say, *compared* with that Noble patience, whereby we suffer meekly when we suffer unjustly; There's no glory at all in the other, *in comparison of this*, this, oh this (saith the Apostle) *is acceptable with God* : This is an Eminent Patience, and shall have Eminent Acceptance with God.

Sirs,

Sirs, God would have his Saints to step up unto an Eminency in Grace; he would have them suffer most patiently, when they suffer most wrongfully; whatever is more Choyce and Excellent in Grace than other, he would have his Saints soar up thither: And Sirs, methinks this one thing were enough to blow you up into a flame of desires, I say this, *The more Grace you have, the more Dear you are to God*; They that are Greater in Grace are *Greatly Beloved*: The more Grace you lay up in you, the more love doth God lay out upon you. Saints! what say you? shall not this awake you? The more Grace is in thee, the more would God love thee: The more holy thou art above others, the more would God love thee above others.

Secondly, Nay, the more Grace

G

thou

thou hast, the more God loves thee above thy former selfe; he would not onely love thee more than *others*, but love thee more than thy *former selfe*; as thy *Graces increase* in thee, his love would *increase* towards thee; as thou *growest better*, he would love thee *better*. *Luke 2. 40.* 'tis there said of Jesus Christ himselfe, *The Child grew and waxed strong in Spirit*, and 'tis added at *v. 52.* That as he *Increased in wisdom and stature*, he *increased in favour with God and man*: Doe thou (saith *Luther*) understand the word of the Evangelist most plainly without any Glosse, that our Lord received increases daily, as in body, so in spirit, as other men are wont to doe: I say, Jesus Christ in respect of his humane nature did grow and improve in soule and body; His soule improv'd in wisdom, his body

body in stature, and thus increased in favour with God and man. This phrase is taken out of *1 Sam. 2. 26. And the Child Samuel grew* וַיִּגְדַּל בְּנֵם עִם יְהוָה וְנָם עִם אָנָשִׁים and was in favour both with the Lord and also with men : I say, the Evangelist seems to fetch his expression from this Text, to shew that Jesus Christ put himselfe into the same condition with other the sons of men ; as *Samuel* grew in Grace and favour with God, so did Christ : The more Illustrious the Image of God is in the Creature, the more is God delighted in the Creature. Now the Image of God was more Radiant and shining in Christ a man, than in Christ a Child ; and therefore Christ is said to increase in Favour : Neither doth this derogate from the Honour of Christ, (for this was done by the wise

disposure of God so ordering it for our sake) for upon the same account, you might say that 'twas unworthy of Christ to be a Child: but Jesus Christ did Empty himselfe for our sake, *His descent was our ascent*, his *Emptying* of himselfe was the *Fulnesse*, or *Filling* of us; he came so low as to grow in Spirit, and as he grew in spirit, he grew in favour with God: This knocks aloud at your doors, and bids you rise out of your beds of slumber and security. Saints, why doe ye not put on for more Grace? are ye not ambitious every day to be lov'd more and more of God? to advance into his favour further to day than you were yesterday? to get up higher still into his heart? Then *Act your Graces*, and increase your Graces, *The more Grace thou hast, the more will God love thee above thy former selfe.*

Third-

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Thirdly, He will give more Grace to thee, the more thou hast the more hee'l give thee : at first, God gives Grace where there's none ; and then (because he loves his own work) where he hath given the *Blossomes* of Grace, he gives *additions* of Grace, and the more Grace thou hast, the more he will still give thee : *Who so ever bath to him shall be given, and he shall have more abundance :* God gives Grace for Grace, to Grace Improved he makes New and Fresh additions of more Grace : as a Father gives his Son at first a stock to set up with, and seeing him to be a good Husband, and thrive upon it, then he layes out more upon him, the sons care is the fathers encouragement to give him more ; so doth the Lord Jesus Christ, *He delights to give where his gifts doe thrive, and to disburse most, where his Graces flourish*

Mat. 13. 12.

John 15.

flourish best : Every branch that beareth fruit he purgeth it, that it may bring forth more fruit.

Fourthly, He will manifest himselfe more *to thee*, than *to others* ; he will converse with thee *more* than he will with others, thou shalt know *more* of his mind, and drink in *larger depths* of his discoveries : *Paul* was a great Saint, and the more Grace he had the more Revelations he had ; oh ! what a Revelation had he, when he was caught up into Paradise, into the third Heaven, and heard unspeakable words, which it is not lawfull [or possible] for a man to utter ?

2 Cor. 12. 2,
4.

Fifthly, He will love thy services more than others ; he would love to hear *thee* pray, and *thee* repent : the more Grace thou hast in thee, the lesse of the Flesh there is in all thy duties ; the more Heavenly and Holy thou art,

art, the more of God and the lesse of man is in every service.

Sixthly, The more Grace, the more Masculine and Heroick hearts you'll have for God : Grace Ennobles the heart, and the *Higher it riseth in the heart, the higher it raiseth up the heart* : you would propose high things to your selves, you would dwell nearer God, and soar up nearer the ultimate end ; you would be able to scorn sin, and the world, you would not onely resist sin, but you would be able to scorn sin and the world, you would trample upon temptations with the foot of disdain, you would have brave spirits in a good cause, you would estimate publick good beyond all private reflections and selfe interests, you would open your hands liberally for God, and the Gospel, you would embrace sufferings chear-

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fully, and look upon death with fresh blood in your cheeks.

To Heroick Grace all services are more facil and easie, than to those that have but ordinary Grace : Heroick Grace differs from ordinary Grace [*Non specied tantum Gradu*] not in kind, but onely in degree ; as heat in the fourth degree differs from heat in the first or second, and therefore adde new degrees still unto your Grace and then 'twill come to be Heroick Grace : *It is a part of Badnesse not to grow better.*

Use 3. In the next place I must lay down an Use of Caution, as an Antidote against some Emergent thoughts and surmizes that may arise from this poynt.

First, *Afflicted Saints have not lesse of Gods love than others* : They that are more afflicted are not lesse beloved, and yet the afflicted chil-

children think not so, they conceive their Father loves them lesse than others, because he Afflicts them more than others, *They interpret his love by his Rod :* It is true, *There is a great similitude between a Curse and a Crosse,* and oftentimes the children are deceived by it ; but I pray, mistake not your selves, sometimes, *They are in deepest Sufferings that are his dearest Darlings :* *Jesus Christ, the best beloved, was put to the worst Sufferings,* *Jesus Christ* was *איש חמור* *He was greatly beloved,* and yet greatly afflicted ; *Jesus Christ was the King of sufferings,* *The King of Saints was the King of sufferings,* and the Gospell is directly a Covenant of sufferings and sorrows : The old Law was built much upon Promises of Temporall prosperity, the Gospell is founded in Temporall adversity : *The Heirs of God are*
Heirs

Heirs of sufferings : *Jesus Christ* was a Pattern of sufferings, and the Gospell of Christ is a Covenant of sufferings ; and the Saints must be followers of Christ in this Covenant of sufferings : as men doe well and suffer ill , so they are dear to God ; whom he loves most, he afflicts most, and doth this with a designe of the greatest mercy in the world.

Secondly, God doth not love them more than others, that have more gifts than others, but that have more grace than others : for gifts qualifie, but graces sanctifie ; gifts may make thee an able man, but 'tis grace that makes thee an amiable man.

Thirdly, God doth not always love them more than others, that do him more service than others ; for he that hath lesse grace, may doe God more outward service, because he hath more outward power

power and estate : a man that hath lesse Grace may have more Purse than a better Saint, and such a one may give more to the Gospell, and pour forth more Acts of Charity, than a better Saint that hath more grace and lesse means can doe : Nay a man that hath no grace at all (moving in an Orbe of Power and greatnesse) may doe God more service in some things than many private Saints can doe. *Jehu* in rooting out *Ahabs* family, and *Baals* Idolatry, did more for God in that case, than all the Saints in that Kingdome could have done : oh then look to your graces, God loves grace and your services for your graces.

Whom then doth God love more than others ?

First, Great Persons match'd with graces suitable, are *Gods* greatly beloved ; Those that are
more

more Noble in Family, and more Noble in Grace too, *are greatly beloved* : for this is a Rule in nature, those Creatures are most Honourable, which have the greatest power, and doe the greatest good : Greatnesse is a brave subject for Grace, *Gracious Great men are Great Stars*, stars of the *first Magnitude*, they give more light than a Constellation of lesser stars and meaner Christians ; How doth their light shine before men, and our Father glorified in Heaven ? and as they shine brighter than others in the lower Heaven, so I doubt not but they shall shine brighter than others in the upper Heaven : How Exemplary are their Examples ? How convincing and compelling is their *Golinesse* ? How powerfull on others is the power of *Godlinesse in them* ? If for their Greatnesse *They are styled Gods*,
How

*How near are they to God when they
Aſſ God in their Greatneſſe?*

Secondly, Men of great parts adorned with Graces proportionable are *Gods greatly beloved*: Thus Christs Apostles were his greatly beloved; and after them his Ministers are his chiefest favourites above others: These are Gods great *Love-tokens* to his Church and people, they are Gods *Incaruate Angells* to his Church, so they are stiled, *The Angells of the Churches*: Now *Angells* are not onely *Holy Creatures*, but *Intelligent Creatures*; as they are *Gracious*, so they are *Gifted Creatures*.

Thirdly, God loves those more than others, that believe more than others, because Faith gives most glory to God: I think none will deny, but that Grace which ascribes most glory to God, is the darling-grace, most tenderly

tenderly beloved ; and such is Faith : Faith *Honours* God, and *Humbles* the Creature ; it *greatens* God, and *annihilates* the Creature.

1. Faith advanceth free grace in our justification : Here she *layes* man in the *dust*, and *lifts* free grace upon the *Throne*, ascribing all to *mercy*, nothing to *merit*, admiring free love, having the least thoughts of selfe-worth : Faith decks Christ alone with the golden feathers of a saving righteousness, and deplumes the Creature of all gay and proud imaginations, amidst all her graces she relies onely on free grace.

2. Faith (in respect of grace and sanctification) lives onely as a receiver, thats her Name in Scripture, *As many as received him* : and *What hast thou which thou hast not received* ? Faith comes to
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Gods door, and knocks there, as a meer beggar : she confesseth that her selfe is the gift of God, and that all Grace is the gift of God ; she waits as a beggar at Gods gate for every Grace.

3. So when she hath the principle of Grace, she depends wholly upon divine Influence and assistance for the acting of Grace ; the new Creature cannot move without the breathings of the Spirit upon it : The Spirit must plant graces in the soule, and then must dwell there and be with them still, to keep them in being, and keep them in action.

4. Faith sets up the strength of God : A believer hath no opinion of his own strength, when he prevailes with God, it is with a power which he hath from God, *I can doe all things through Christ that strengthens me.*

5. Faith

5. Faith pleaseth God : wicked men may serve God, and some wicked men doe him eminent service, they who are evill, may doe that which is good for the matter of it : but tho it be possible to *serve* God without faith, yet it is impossible to *please* God without faith ; tho God may be pleased with a work, which is done without faith, yet he is never pleased with the Person doing any work without faith.

Isa. 57. 15.

Psal. 51. 16,
17.

Fourthly, God loves them more, that are more humble : *I dwell with him that is of a contrite and humble spirit : thou desirest not sacrifice, thou delightest not in burnt offering ; what is it then, God takes such delight in ? The sacrifices of God are a broken spirit : Let Gods love Exalt you, but let his gifts and graces humble you : and surely the more solid and ponderous Grace is, the more it hum-*

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humbleth ; the weightier a piece of Gold is, the more it presseth down the scale : Have ye *learning and parts* ? let me tell ye, the *modest opinion* of our knowledge, is better than *knowledge* : *Humility* in Excellency Excelleth *Excellency it selfe* ; I could wish, every one that hath gifts and parts, that *like Moses*, he saw not the beams of his own face.

Fifthly, God loves them more that are more *selfe-denying* ; that are not *selfe-seekers*, but seek his glory more than others : *The upright are his delight*.

Sixthly, God loves them more, that love him more : *Love* is the *loadstone* of love ; Love hath an *attractive* vertue, it draws God down from his throne into the soule, *He dwells with love* : What a great drawing power then hath a great love ? This is the divine language of Lovers,

Gal. 2. 20.

I live, yet not I, it is *my* beloved that lives in me : I love *my* selfe not with *my* own love, but with the love of *my* beloved, that loves me : I love not *my* selfe in *my* selfe, but *my* selfe in him, and him in me.

{ Job 6. 21.

Lastly, God loves them more, that are *more Active* for him : Idle Christians, and idle Professours, God nauicates : what is a thing that is of no Use ? It is a *Nothing* : so saith Job to his miserable comforters, his friendlesse friends, *For now ye are nothing* : Ye are *nothing* for ye contribute *nothing* of comfort to me ; They that speak not to purpose, speak nothing. What is Idlenesse, but a privation of diligence, or absence of Action ? and privations are *nothings* : lazy Professours are but so many *privatives*, they are not *workers*, they are not *Agents*, they professe and *doe nothing* ; They believe in Jesus Christ,

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Christ, and yet *doe nothing* for Jesus Christ : The Phylosophers say that in Nature there is no *Vacuum*, I could wish it were so in Christianity. But I have done with this Use.

Use 4. Yet this speaks Comfort to *weak Saints* ; to Saints of *more infirmities*, and *lesser Graces* than others : You will presently object and say, then the Lord cares not much for me ; hee'l scarce look upon me, I have so little grace ; if he loves according to grace, I shall have love little Enough, for I am sure, I have grace little enough ; such and such Saints shall go away with all his love. *But be Comforted*, you that are *young Christians*, and *weak Christians*, for

First, God loves you too ; nay God loves his weak Saints with more love of *Compassion*, though he loves great Saints

with more love of *Communica-
tion* : as we love our *young*, as
well as our *strong* ; nay, we love
our *babes and young ones* with more
tenderneſſe, than we doe our *strong
ones*. *Aristotle* obſerves it a ſpe-
ciall inſtinct of nature, whereby
Parents are moſt tender of the
youngest Children, becauſe they can
leaſt help themſelves : ſo the
weakeſt Saints have the moſt *kisses*
from God, the Parent kiſſeth the
babe and little child, when the
elder child is not kiſſed ; For,
ſaith he, this is but a *little child* :
And ſo, when the Prodigall
comes home, the Father falls
upon his neck, and kiſſes him,
why ? but becauſe upon his
firſt Return, he is a Babe in
Chriſt.

Secondly, Becauſe thou haſt
but little grace in thee, doe not
ſay, that Gods love is but little,
for a *little* grace is the gift of great
love,

love, 'twas great love in God, to give thee any grace : *little* grace is of a *great* price, as a *Pearl* of *small* size, is of *huge* worth ; God gives himselfe to thee in the least grace : little grace shall have infinite glory ; and therefore little grace was the gift of infinite love.

Thirdly, Thy time is coming, wherein God will love thee as much, as greater Saints ; it may be, more : for as thou growest up to more grace, God will love thee with more love. Sometimes one that is but a child, (when another is a man) groweth taller by far than the other : so though thou art now but a child in grace to a greater Saint, yet thou mayst be taller in grace one day than he is ; and then Gods love will be higher to thee than to him.

Fourthly, Some Saints Excell in *one* grace, and some in *another* :

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Though some Saints over-match thee in this or that grace, yet (it may be) thou dost out-bid them in some other graces. Thus doe some reconcile those two Scriptures, in 2 Kings 18. 5. there 'tis said of Hezekiah, that after him there was none like him among all the Kings of Judah: and in 2 Kings 23. 25. there 'tis said of Josiah, that like unto him there was no King before him, that turned to the Lord with all his heart: It is said of Hezekiah, that after him there was no King like him, yet 'tis said of Josiah, that before him there was no King like him: How can truth stand in both these? When 'tis said of Hezekiah, that after him there was no King like him, 'tis to be understood of some particular Grace especially wherein he Excelled, that is, his trusting in the Lord; as 'tis said, He trusted in the Lord, so that after him there was

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none like him, they explain it thus, He brake in pieces the Brazen serpent, that *Moses* had made, and in this and other acts of Reformation, he met with strong opposition, his Princes and great ones (some of them) did not like what he did, and ('tis probable) they discourage him, and tell him, if you doe those things, if you change these ancient customs, you will bring a world of trouble upon your selfe and the Kingdome, you will make your people mutiny, the Brazen serpent, which you go about to stamp to powder, it was of God; yet (saith he) I care not for all you say, I will doe my duty, and trust God with the Issue: Thus of all the Kings that were after him, there was none like him in *trusting in the Lord*. And as for *Josiah*, of all the Kings that were before him, there was none like

him in another particular, *his zeale for the Lord*. Thus some Saints Excell in one Grace and some in another.

Fifthly, If thou canst not attain *Greatnesse* in Grace, yet be sure to have *uprightnesse* in Grace: *An upright Saint loves God by himselfe*, abstracted from the world; It is to be doubted, that many of us love not God *abstracted* from the comforts, liberties, and enjoyments we have with him: many of us (I fear) would count our *profession* our *punishment*, were we to suffer reproach, and poverty, for our profession: as one that loves a woman in her fine cloaths and apparell that sets her out; so doe many love God whilst he is dressed up in Rich Roabs of liberality and bounty to them, these set him out to their carnall Eye: but an upright Saint loves God abstracted from the

the world, when he is disrobed of all Gifts and Bounties to them.

And this leads me now into the Discourse of this great man, and great Saint, whose Funeralls we at this time Celebrate ; He was a Great Man by birth, he was a Great Saint by Grace, and therefore Greatly beloved : I shall not speak the Greatnesse and Antiquity of his Honourable Family, although these shining Adjuncts set him out in brightnesse and splendour to the Eye of the world, yet because they make not a man Greatly beloved in the Eye of God, I shall rather speak of those Titles of Honour that are not written in Dust, those things that did Greaten his Greatnesse.

I know he had his *Humanities*, for we are all but *men*, till we are *Glorified Saints*, and then our *in-*
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Parts : This Country lay under a Vaile of darknesse till he began to shine. He set his first choyce upon that Transcendent Holy man, Mr. *Peacock* in *Oxford*, but God took him to Heaven, which prevented his coming to *Brampton* : Then Providence led him to the knowledge of that now-blessed servant of God, Mr. *Peirson*, whose Exemplary Graces and Ministry shed a rich Influence abroad the Country.

And as God removed godly Ministers by Death, he continued still a succession of them to you, not onely *Brampton-Brian*, but *Te* also of *Wigmore*, and *Te* of *Leyntwardine*, owe your very souls to *Sir Robert Harley*, who maintained your Ministers upon his own cost, that they might feed you with the Gospell of *Jesus Christ*.

3. He was the *Pillar* of Religion among Us : How would he

he countenance Godliness ? his Greatness Professing Christ brought Profession into Credit, and cast a lustre on it, Profession began to grow and spread it selfe under his shade.

4. His *Planting* of godly Ministers, and then *Backing them* with his Authority, made Religion famous in this little corner of the world.

Oh ! what comfortable Times had we (through Gods mercy) before the wars ! how did our Publick meetings shine with his Exemplary Presence in the midst of them !

5. He would feed heartily upon the Ordinances : He came with hunger to them, and did afterward digest them into reall Nutriment ; How would his heart melt under the word, and dissolve into liquid Tears ! I have seen him thaw and distill, as
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the weeping Trees under the winter-Sun beams.

6. He did deal much in Prayer : He would Embark no undertaking till he had fought God, he would frait his Veffell, hoysc up the mast, and spread the sailes, (he would not neglect the means) yet he would by Prayer beg the winds, and wait the Gales of Providence to set his ship a going.

7. His house was an house of Prayer : 'twas the Center where the Saints met to seek God.

8. He was noble in his liberality to the Saints in their wants : Their Necessity was his Opportunity.

9. He was spirited with a keen hatred of sin and prophaness : He would not, I may say, he could not brook it in any under his Roof; he would often say,

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say, *He cared not for the service of one that feared not God.*

10. He was a friend to Gods friends : They that did love God, had his love, Gods people were his darlings, they had the Cream of his affections ; if any poor Christian were Crush'd by malice or wrong, whither would they fly but *to Sir Robert Harley ?*

11. Againe, if at any time he had been Angry, he would quickly desire to be Reconciled, saying, *We must take heed least the Devill come between.*

12. He loved his Children most tenderly, I think, no man in the world carried more of a Fathers dearnesse in him, than he did ; yet he would never bear with any Evill in any of his Children : he would often say to them, *I desire nothing of you but*
your

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your love, and that you keep from Sin.

13. The *soule* of his Religion was *sincerity* : he knew no End but to serve God, and to be saved. I shall in this place bring in a notable *Speech* of his about a year and halfe since ; when a *most Eminent Minister* of the Land came to visit him, and ask't him, what comfortable Evidences he had of his salvation ? he answered, *He had nothing to rely upon but Jesus Christ, and he knew no Religion but sincerity.*

14. He was a great honourer of *Godly Ministers* : he carried them in his bosome, of all men in the world they sat next his heart, he did hug them in his dearest Embraces ; I must tell you he *was their Sanctuary in Evil Times* : How oft hath he interposed between them and dangers ? when *sinfull Greatnesse* did
frown

frown upon them, *this great man* would shew himselfe upon the stage for them.

When Mr. *Pierſon* was questioned before the Bishop, *Sir Robert Harley* was not afraid to appear constantly in his defence; I could tell you, that he felt the frowns and displeasures of a *near Relation*, rather than he would desert that Servant of Jesus Christ: When *Dr. Stoughton* and *Mr. Workman* were in trouble, *Sir Robert Harley* accompanied them to the *High Commission*, which made the *Archbishop* dart frowns upon him.

15. He was also a *Magistrate*, and herein (I must tell you) he was animated with a *most nimble Soul of Zeale against Sin*: He was full of spirits against all dishonours done to God, he was a Terroure to Evill works, he knew no Respect of Persons in a businessse

ness where in God was wronged : among other things, how would he Vindicate *the Sabbath* from tempt ? Prophannesse durst not appear upon the face of it, by this means the Congregations were frequented on the Lords dayes, and many thousand soules prevented from their sinfull sports, sate under the droppings of the word.

16. He paid a dear devotion of love to the Lords day (*that Pearle of the week*) when the licentious sinfulness of times cryed it down, how often have I heard him plead it up with Excellency of Arguments ?

And in his own Practice he rose alwayes Earlier upon the Lords day (and dayes of Humiliation) even to the times of his extream weakness : *He rejoiced still when the Sabbath came,* and was usually more chearfull that day,

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day, than others, even in his sicknesse : He wept much, when his servants suffered him to sleep on the Lords day later than he used, although he had not rested all that night.

17. He was one that did Swim deep in the Tide of Fasting and Humiliation ; I have seldome seen an heart broken upon such a day as his was wont to be : He was one that did stand in the Gap, that did sigh and cry for the Abominations done in the Land, and for it God set a mark upon his forehead : Though his Castle was ruined, yet God set a Mark upon him, when the naked Sword that Messenger of death walkt the Land and lookt keen upon you : And God set his seal of safety. upon his dear Lady, *That Noble Lady and Phoenix of Women dyed in Peace*, though surrounded with Drums and
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noyse of War, yet she took her leave in Peace ; The sword had no force against her, as long as God preserved her, he preserved the Place where she was. And the man cloath'd with linnen set a Mark also upon the forehead of his Children, for when they with the Castle were surrendred up, God made their Enemies to treat them gently, he had his Jewells sent safely to him by the hand of Providence.

18. He was (I know not how oft) chosen by his Country to the *High Senate and Court of Parliament* : and there (that I may speak within my knowledge) He was a bright and glorious Star in that shining Constellation ; as some Stars are more Excellent than others, so was he there : He was a Man of fixed Principles, *Religion and solid Reformation* was all the white he shot at ; He
appea-

appeared all along for a *Settled Ministry*, and the *liberall Maintenance* thereof : He procured the *Ordinance* for settling the Ministers at *Hereford* : His *Compassse* without *Trepidation* or *Variation* stood Constantly Right to that Pole, the Good of his Country and Gospel, which he kept ever in his Eye. And though his losses were Vast in those Destroying times, yet he labour'd not for Recompence of his private losses, nor receiv'd any in the world.

He was very Zealous against *Superstition* and *Heresse* : and for *Church Government* ; when one of the Parliament said to him, Sir *Robert Harley*, why are you thus Earnest for *Presbytery* ? you see it is so opposed, that it is in vain to seek to settle it : he Replyed, *Let us so much rather be Earnest for it*, though we gain it by Inches ; what we obtain now with much

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difficulty and opposition, shall be of use one day, *when there shall not be heard so much as the sound of a Hammer.*

19. He could (when he was put to it) live by Faith : In the Wars, when the stream of his Estate (which should have maintain'd and watred him and his Family) was diverted wholly from them, he would say often, *Dear Children, it may be God will bring us to want Bread, some say, it is base to live from hand to mouth, but I am of another mind, I finde it the best way of living : and (which was an high Expression) Who can be afraid of Gods Providence ? welcome what the Lord sends, if it go well with the Church it is no matter.*

20. His soul was Paved with humble submission to God in hardest dispensations : When after the Wars he return'd into the
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the Country, and came to see with what face *Brampton* look't, he rode toward his *Castle Gate*, and seeing the Ruines, put off his hat, and said, God hath brought Great Desolation upon this Place since I saw it; *I desire to say, The Lord hath given, and the Lord hath taken, and blessed be the name of the Lord*, in his good time he will raise it up again; *when his House is built*, God (I trust) will build mine: and observe, that he took Care to build this House or Place of worship, and let his own lie buried stil in *its Woefull Ruines*.

You have had the faire and sumptuous Prospect of his Life, which stood aloft like a beantious City upon an Hill.

Let us now follow him to his *Sicknesse*, which (you know) confined him some years to his *Chamber*: And here I see the

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seaven stars, or seaven Celestiall signes appear in the night of his Sicknesse.

First, The greatest trouble of his sicknesse to him was, that it disabled him from Enjoying the *Publick Ordinances* : He dearly loved the *solemn Assemblies*, one day in Gods Court was better to him than a thousand : The want of the *Publick Ordinances* was the *sicknesse* of his sicknesse.

Secondly, *His divine employment* : Most of his time (both day and night) whilst he was detained in his Chamber, was spent in hearing some good Book or the Scriptures read to him : he used very often to hear the 17 Chapter of *St. John*, and the 8 to the *Romans* read to him ; and those two Golden Texts in the 8 to the *Romans*, *All things work together for Good to them that love God* : and, *He that spared not his*

his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? He would repeat often, saying, He knew no such Cordialls.

Thirdly, His Victory over Satan : It pleased God about two years since to permit Satan to buffet him severall times ; once he lay all night, and slept not, and he was heard to say often, Lord rebuke the Tempter, Lord give Victory, Lord be Gracious, with these Expressions he spent five or six hours : in the morning he spake very chearfully, and said, he would be laid to sleep ; and having taken quiet Rest he awaked, and said, that all the sins of his life had been laid before him that night, and those things (he said) that he had long forgotten, he then Remembred : He said, the Tempter had been very busie, but blessed be God, I did

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did not sleep untill I had made my peace with God, through Jesus Christ : Then he chearfully said a little while after, God may let Satan buffet us for a time, but he shall never prevaile ; after this, his chearfulnesse continued without interruption.

Fourthly, His willingnesse to die : He was wont to say, Many wish to live over their lives againe, that they might mend what had been amisse ; I would not be to live over my life again, least I should make it worse, I would not for all the world be young again, because I would not be so far from Heaven : And he would say to his Children, when he had them about him, I have taught you how to live, and I hope I shall teach you how to die.

Fifthly, His patience under his sharp sufferings : His disease was Stone and Palsie : and they that

that know these, must look for Tortures ; yet in his sharpest Pains and Torments, he would mollifie them with this consideration, *That is Best which God doth* ; He would often say, *The will of the Lord be done*, above all, and in all, *for that is best of all* : and he would support himselfe under his sharp pains with this Meditation, *Heaven will make amends for all* : and sometimes, when asked how he did, he would answer, *Poor, but going to Heaven as fast as I can* : his lips (like an honey combe) would drop such sweet Expressions as these, *If the Lord see it best for me*, that the stone in the Bladder should be the way to bring me to Heaven, his will be done, *It is better to die of the stone in the Bladder, than of the stone in the heart* : Thus (if you observe) he fed his *Patience*,
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under the divine hand, with divine arguments : *That place of Scripture, 1 Cor. 10. 13. There hath no temptation taken you, but such as is common to man, but God is faithful, who will not suffer you to be tempted above that you are able, He did often mention with joy, saying, it was the first place, whereby God gave him Comfort : and some few days before his death, when he was in much pain, he said, Blessed be God who brings this place with comfort to me, whereby I had received first joy, and so repeated those words, There is no Temptation, &c. adding further, Blessed be God, Blessed be what comes in the the name of the Lord, Lord be gracious. Thus you see his Admirable Patience.*

Sixthly, *His love to the Glory of God, and the Church of God : To joy under great afflictions is a hard matter : water quencheth fire, yet his*

his joy in that which concern'd God his affliction could not extinguish : he was wont to pray constantly since the ruines and desolations of *Brampton*, that God would restore the Gospel *hither*, and two days before his death he rejoyced exceedingly, when he was told that this Place of *Publick worship* was finished. About three days before his Death, when he arose and went to prayer (as he constantly used to do) though not able to Enlarge in Prayer, because of weaknesse, he Prayed for the Ruine of *Antichrist*, for the Churches of God beyond Sea, naming *Savoy*, *Switzerland*, *Germany*. Upon the Fifth of *November*, though very weak, and under great pains, yet he blessed God for the Great mercy of that Day to the Church, and the Nation, and to himself, who was of the *Parliament*, when the *Powder Plot* was intended, & for the many
Mercies

The Beloved Disciple.

Mercies God had vouchsafed him to see, since that time in the *Church*, and in his own *Family*, for *his Lady* the mother of his children, *who* (he said) was gon to Heaven before him, and for his *Childrens Children*, and for his *Hearing*, which being lost, God restored him perfectly : Thus the day before he dyed he kept *A day of Thanksgiving* to God for all his former mercies : oh ! what spiritual and Angelical Elevation of heart was this ? his soul was *Musical*, like the Swan he sang before his death ; which leads me to another Branch,

Seventhly, *his faith & assurance*: a godly Minister speaking to him concerning his dissolution, he said *what matter is it*, if my poor cottage be falling here below ? *I am sure of* a fair house upon the Top of yonder hill. A day or two before his Death, the 5 of *Job* being read to him in course, *he said*, he that hath been

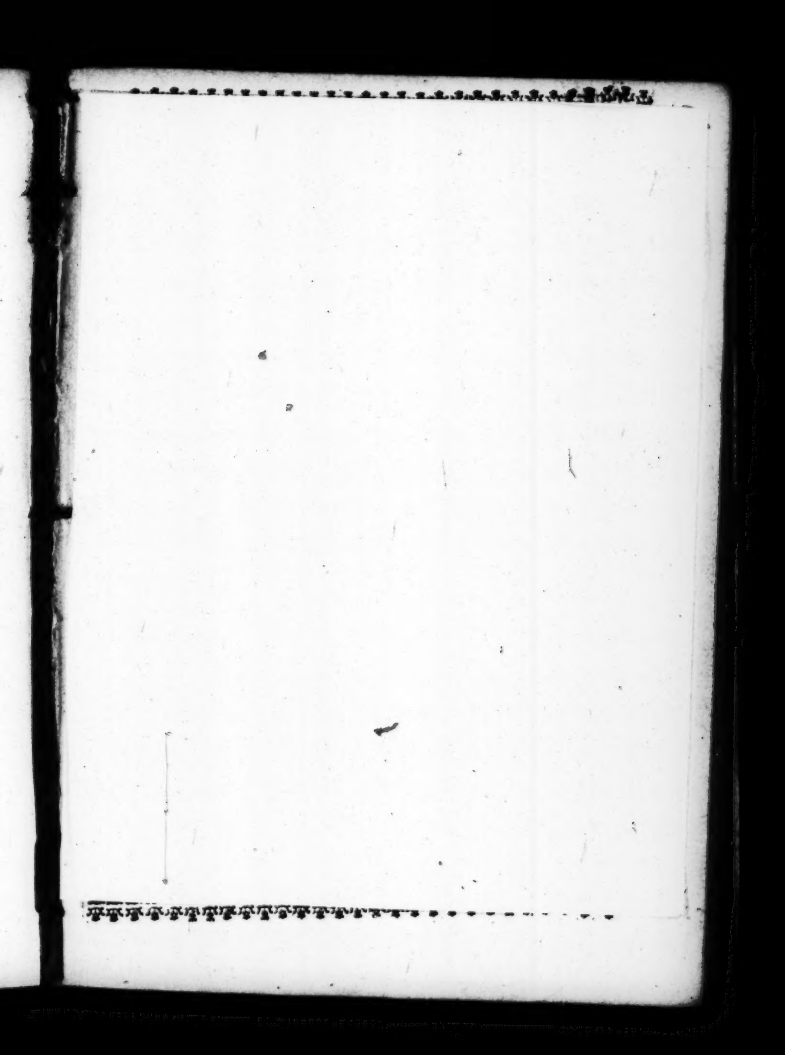
been with me in six troubles, will not leave me in the seventh. And lastly, having (*like good old Jacob*) given his blessing to all his Children that were then at home, and to his Grandchildren, desiring the Lord to blesse and sanctifie them particularly, I say, having don this about an hour before his death, though under Extream Pain, he said, *Blessed be God for this quiet Peace* : Thus his Peace with God shined like a Candle in his heart, till his lamp of life went out with these last words, *I die, Lord be Gracious* ; In the flame of these words his soule (*like the Angell of God that appeared to Manoah*) ascended and went up to Heaven : *Thus this Glorious Saint went up to Glory.*

In the best times there were few or none better, in these declining times he hath left almost none like him among us, I pray God to double the Spirit of deceased

fed *Elijah* upon his surviving *Elisba* : The Lord repair the Ruines of this Castle, and build up this Great Family for the Glory of his Name in these Parts.

Before I leave, I cannot but tell you, how God hath taken *Three brave men* of late from us ; The *First* upon whom the lot fell was Mr. *Richard More* of *Linley*, the next was Mr. *Humphrey Walcot* of *Walcot*, and now it hath fallen upon *Renowned Sir Robert Harley* : I mention them here together, because these *Three* were the *Triangles* of our Country ; and whilst they lived were special friends, and of one heart for God in the concernments of his Gopell. *And now I have done*, onely to put you in mind a little of your selves, you see, you are dying creatures, oh then ! Consider your later End : *The consideration of our last End*, should be the Exercise of our *First thoughts* ; to consider our end, would be the end of our sins, and the Resurrection of our Repen-
 tance : Ashes keep fire alive, so this consideration, that we are *Dust* and *Ashes* will keep our Graces alive.

F I N I S.



5. Faith pleaseth God : wicked men may serve God, and some wicked men doe him eminent service, they who are evill, may doe that which is good for the matter of it : but tho it be possible to *serve* God without faith, yet it is impossible to *please* God without faith ; tho God may be pleased with a work, which is done without faith, yet he is never pleased with the Person doing any work without faith.

Isa. 57. 15.

Psal. 51. 16,
17.

Fourthly, God loves them more, that are more humble : *I dwell with him that is of a contrite and humble spirit : thou desirest not sacrifice, thou delightest not in burnt offering ; what is it then, God takes such delight in ? The sacrifices of God are a broken spirit : Let Gods love Exalt you, but let his gifts and graces humble you : and surely the more solid and ponderous Grace is, the more it hum-*

humbleth ; the weightier a piece of Gold is, the more it presseth down the scale : Have ye *learning and parts* ? let me tell ye, the *modest opinion* of our knowledge, is better than *knowledge* : *Humility* in Excellency Excelleth *Excellency it selfe* ; I could wish, every one that hath gifts and parts, that *like Moses*, he saw not the beams of his own face.

Fifthly, God loves them more that are more *selfe-denying* ; that are not *selfe-seekers*, but seek his glory more than others : *The upright are his delight*.

Sixthly, God loves them more, that love him more : *Love* is the *loadstone* of love ; Love hath an *attractive* vertue, it draws God down from his throne into the soule, *He dwells with love* : What a great drawing power then hath a great love ? This is the divine language of Lovers,

Gal. 2. 20.

I live, yet not I, it is my beloved that lives in me : I love my selfe not with my own love, but with the love of my beloved, that loves me : I love not my selfe in my selfe, but my selfe in him, and him in me.

{ Job 6. 21.

Lastly, God loves them more, that are *more Active* for him : Idle Christians, and idle Professours, God nauicates : what is a thing that is of no Use ? It is a *Nothing* : so saith Job to his miserable comforters, his friendlesse friends, *For now ye are nothing : Ye are nothing for ye contribute nothing of comfort to me ; They that speak not to purpose, speak nothing. What is Idlenesse, but a privation of diligence, or absence of Action ? and privations are nothings : lazy Professours are but so many privatives, they are not workers, they are not Agents, they professe and doe nothing ; They believe in Jesus Christ,*

Christ, and yet *doe nothing* for Jesus Christ : The Phylosophers say that in Nature there is no *Vacuum*, I could wish it were so in Christianity. But I have done with this Use.

Use 4. Yet this speaks Comfort to *weak Saints* ; to Saints of *more infirmities*, and *lesser Graces* than others : You will presently object and say, then the Lord cares not much for me ; hee'l scarce look upon me, I have so little grace ; if he loves according to grace, I shall have love little Enough, for I am sure, I have grace little enough ; such and such Saints shall go away with all his love. *But be Comforted*, you that are *young Christians*, and *weak Christians*, for

First, God loves you too ; nay God loves his weak Saints with more love of *Compassion*, though he loves great Saints

with more love of *Communica-
tion* : as we love our *young*, as
well as our *strong* ; nay, we love
our *babes and young ones* with more
tenderneſſe, than we doe our *strong
ones*. *Aristotle* obſerves it a ſpe-
ciall inſtinct of nature, whereby
Parents are moſt tender of the
youngſt Children, becauſe they can
leaſt help themſelves : ſo the
weakeſt Saints have the moſt *kisses*
from God, the Parent kiſſeth the
babe and little child, when the
elder child is not kiſſed ; For,
ſaith he, this is but a *little child* :
And ſo, when the Prodigall
comes home, the Father falls
upon his neck, and kiſſes him,
why ? but becauſe upon his
firſt Return, he is a Babe in
Chriſt.

Secondly, Becauſe thou haſt
but little grace in thee, doe not
ſay, that Gods love is but little,
for a *little* grace is the gift of *great*
love,

love, 'twas great love in God, to give thee any grace : *little* grace is of a *great* price, as a *Pearl* of *small* size, is of *huge* worth ; God gives himselfe to thee in the least grace : little grace shall have infinite glory ; and therefore little grace was the gift of infinite love.

Thirdly, Thy time is coming, wherein God will love thee as much, as greater Saints ; it may be, more : for as thou growest up to more grace, God will love thee with more love. Sometimes one that is but a child, (when another is a man) groweth taller by far than the other : so though thou art now but a child in grace to a greater Saint, yet thou mayst be taller in grace one day than he is ; and then Gods love will be higher to thee than to him.

Fourthly, Some Saints Excell in *one* grace, and some in *another* :

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Though some Saints *over-match* thee in this or that grace, yet (it may be) thou dost *out-bid* them in some other graces. Thus doe some reconcile those two Scriptures, in 2 Kings 18. 5. there 'tis said of Hezekiah, that after him there was none like him among all the Kings of Judah : and in 2 Kings 23. 25. there 'tis said of Josiah, that like unto him there was no King before him, that turned to the Lord with all his heart : It is said of Hezekiah, that after him there was no King like him, yet 'tis said of Josiah, that before him there was no King like him : How can truth stand in both these ? When 'tis said of Hezekiah, that after him there was no King like him, 'tis to be understood of some particular Grace especially wherein he Excelled, that is, his trusting in the Lord ; as 'tis said, He trusted in the Lord, so that after him there was

none

none like him, they explain it thus, He brake in pieces the Brazen serpent, that *Moses* had made, and in this and other acts of Reformation, he met with strong opposition, his Princes and great ones (some of them) did not like what he did, and ('tis probable) they discourage him, and tell him, if you doe those things, if you change these ancient customs, you will bring a world of trouble upon your selfe and the Kingdome, you will make your people mutiny, the Brazen serpent, which you go about to stamp to powder, it was of God; yet (saith he) I care not for all you say, I will doe my duty, and trust God with the Issue: Thus of all the Kings that were after him, there was none like him in *trusting in the Lord*. And as for *Josiah*, of all the Kings that were before him, there was none like

him in another particular, *his zeale for the Lord*. Thus some Saints Excell in one Grace and some in another.

Fifthly, If thou canst not attain *Greatnesse* in Grace, yet be sure to have *uprightness* in Grace: *An upright Saint loves God by himselfe*, abstracted from the world; It is to be doubted, that many of us love not God *abstracted* from the comforts, liberties, and enjoyments we have with him: many of us (I fear) would count our *profession* our *punishment*, were we to suffer reproach, and poverty, for our profession: as one that loves a woman in her fine cloaths and apparell that sets her out; so doe many love God whilst he is dressed up in Rich Roabs of liberality and bounty to them, these set him out to their carnall Eye: but an upright Saint loves God abstracted from
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the world, when he is disrobed of all Gifts and Bounties to them.

And this leads me now into the Discourse of this great man, and great Saint, whose Funeralls we at this time Celebrate; He was a Great Man by birth, he was a Great Saint by Grace, and therefore Greatly beloved: I shall not speak the Greatnesse and Antiquity of his Honourable Family, although these shining Adjuncts set him out in brightnesse and splendour to the Eye of the world, yet because they make not a man Greatly beloved in the Eye of God, I shall rather speak of those Titles of Honour that are not written in Dust, those things that did Greaten his Greatnesse.

I know he had his *Humanities*, for we are all but *men*, till we are *Glorified Saints*, and then our *in-*
firmi-

firmities as well as *sorrows* shall be done away, as all *Tears* shall be wiped from our Eyes, so all *stains* shall be washed from our *Natures*.

My language is not a match for his Excellent Vertues : His Spirituall Lineaments and Beauties are above my Pencil, I want Art to draw his Picture : And though little Grace seems much (nay more than it is) in a Great Person, yet I think, I may safely say, that his *Gracious Greatnesse* did Transcend his *Outward greatnesse* ; if other Saints are *Candles*, he was a *Torch* ; if others are *Starres*, he was a *Star* of greater *Magnitude* ; he made his *Outward Greatnesse* but a servant to the Exercise of his *Graces* : He was a *Copy* for all great men to Transcribe in all descending *Ag*es.

He was a *Man* of *Desires*, a
Saint

Saint in Great Letters ; Famous (I think) throughout the Land, one where, or other, for his Graces : To my knowledge Eminent Ministers did most Eminently Prize him ; *Sir Robert Harley* was a sweet name upon their lips, when they spake of him, they would speak with honour and delight in him.

1. I have heard himselfe say, that God (in his great mercy) had kept him unstained from grosse sins : A great Priviledge and Favour of Heaven ! More than many a worthy Saint can say, that his life (like a fair sheet of Paper) should be preserved pure and white from foul blots, and then written upon with golden letters of Grace, I must tell you, *This is a Lovely Manuscript.*

2. He was the *First* that brought the *Gospel* into these Parts :

Parts : This Country lay under a Vaile of darknesse till he began to shine. He set his first choyce upon that Transcendent Holy man, Mr. *Peacock* in *Oxford*, but God took him to Heaven, which prevented his coming to *Brampton* : Then Providence led him to the knowledge of that now-blessed servant of God, Mr. *Peirson*, whose Exemplary Graces and Ministry shed a rich Influence abroad the Country.

And as God removed godly Ministers by Death, he *continued* still a succession of them to you, not onely *Brampton-Brian*, but Ye also of *Wigmore*, and Ye of *Leyntwardine*, owe your very souls to *Sir Robert Harley*, who maintained your Ministers upon his own cost, that they might feed you with the Gospel of *Jesus Christ*.

3. He was the *Pillar* of Religion among Us : How would he

he countenance Godliness ? his Greatness Professing Christ brought Profession into Credit, and cast a lustre on it, Profession began to grow and spread it selfe under his shade.

4. His *Planting* of godly Ministers, and then *Backing them* with his Authority, made Religion famous in this little corner of the world.

Oh ! what comfortable Times had we (through Gods mercy) before the wars ! how did our Publick meetings shine with his Exemplary Presence in the midst of them !

5. He would feed heartily upon the Ordinances : He came with hunger to them, and did afterward digest them into reall Nutriment ; How would his heart melt under the word, and dissolve into liquid Tears ! I have seen him thaw and distill, as
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the weeping Trees under the winter-Sun beams.

6. He did deal much in Prayer : He would Embark no undertaking till he had sought God, he would frait his Vessell, hoysed up the mast, and spread the sailes, (he would not neglect the means) yet he would by Prayer beg the winds, and wait the Gales of Providence to set his ship a going.

7. His house was an house of Prayer : 'twas the Center where the Saints met to seek God.

8. He was noble in his liberality to the Saints in their wants : Their Necessity was his Opportunity.

9. He was spirited with a keen hatred of sin and prophaness : He would not, I may say, he could not brook it in any under his Roof ; he would often say,

say, *He cared not for the service of one that feared not God.*

10. He was a friend to Gods friends : They that did love God, had his love, Gods people were his darlings, they had the Cream of his affections ; if any poor Christian were Crush'd by malice or wrong, whither would they fly but to *Sir Robert Harley ?*

11. Againe, if at any time he had been Angry, he would quickly desire to be Reconciled, saying, *We must take heed least the Devill come between.*

12. He loved his Children most tenderly, I think, no man in the world carried more of a Fathers dearnesse in him, than he did ; yet he would never bear with any Evill in any of his Children : he would often say to them, *I desire nothing of you but*
your

your love, and that you keep from Sin.

13. The *soule* of his Religion was *sincerity* : he knew no End but to serve God, and to be saved. I shall in this place bring in a notable *Speech* of his about a year and halfe since ; when a *most Eminent Minister* of the Land came to visit him, and ask't him, what comfortable Evidences he had of his salvation ? he answered, *He had nothing to rely upon but Jesus Christ, and he knew no Religion but sincerity.*

14. He was a great honourer of *Godly Ministers* : he carried them in his bosome, of all men in the world they sate next his heart, he did hug them in his dearest Embraces ; I must tell you he *was their Sanctuary in Evil Times* : How oft hath he interposed between them and dangers ? when *sinfull Greatnesse* did frown

frown upon them, *this great man* would shew himselfe upon the stage for them.

When Mr. *Pierſon* was questioned before the Bishop, *Sir Robert Harley* was not afraid to appear constantly in his defence; I could tell you, that he felt the frowns and displeasures of a *near Relation*, rather than he would desert that Servant of Jesus Christ: When *Dr. Stoughton* and *Mr. Workman* were in trouble, *Sir Robert Harley* accompanied them to the *High Commission*, which made the *Archbishop* dart frowns upon him.

15. He was also a *Magistrate*, and herein (I must tell you) he was animated with a *most nimble Soul of Zeale against Sin*: He was full of spirits against all dishonours done to God, he was a Terroure to Evill works, he knew no Respect of Persons in a busi-

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nesse

nesse wherein God was wronged : among other things, how would he Vindicate *the Sabbath* from tempt ? Prophannesse durst not appear upon the face of it, by this means the Congregations were frequented on the Lords dayes, and many thousand soules prevented from their sinfull sports, sate under the droppings of the word.

16. He paid a dear devotion of love to the Lords day (*that Pearle of the week*) when the licentious sinfulness of times cryed it down, how often have I heard him plead it up with Excellency of Arguments ?

And in his own Practice he rose alwayes Earlier upon the Lords day (and dayes of Humiliation) even to the times of his extream weaknesse : *He rejoiced still when the Sabbath came*, and was usually more chearfull that day,

day, than others, even in his sickness : He wept much, when his servants suffered him to sleep on the Lords day later than he used, although he had not rested all that night.

17. He was one that did Swim deep in the Tide of Fasting and Humiliation ; I have seldome seen an heart broken upon such a day as his was wont to be : He was one that did stand in the Gap, that did sigh and cry for the Abominations done in the Land, and for it God set a mark upon his forehead : Though his Castle was ruined, yet God set a Mark upon him, when the naked Sword that Messenger of death walkt the Land and lookt keen upon you : And God set his seal of safety. upon his dear Lady, *That Noble Lady and Phoenix of Women dyed in Peace*, though surrounded with Drums and
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noyse of War, yet she took her leave in Peace; The sword had no force against her, as long as God preserved her, he preserved the Place where she was. And the man cloath'd with linnen set a Mark also upon the forehead of his Children, for when they with the Castle were surrendred up, God made their Enemies to treat them gently, he had his Jewells sent safely to him by the hand of Providence.

18. He was (I know not how oft) chosen by his Country to the *High Senate and Court of Parliament* : and there (that I may speak within my knowledge) He was a bright and glorious Star in that shining Constellation; as some Stars are more Excellent than others, so was he there: He was a Man of fixed Principles, *Religion and solid Reformation* was all the white he shot at; He
 appea-

appeared all along for a *Settled Ministry*, and the *liberall Maintenance* thereof : He procured the *Ordinance* for settling the Ministers at *Hereford* : His Compasse without Trepidation or Variation stood Constantly Right to that Pole, the Good of his Country and Gospell, which he kept ever in his Eye. And though his losse were Vast in those Destroying times, yet he labour'd not for Recompence of his private losses, nor receiv'd any in the world.

He was very Zealous against *Superstition and Heresie* : and for *Church Government* ; when one of the Parliament said to him, Sir *Robert Harley*, why are you thus Earnest for *Presbytery* ? you see it is so opposed, that it is in vain to seek to settle it : he Replyed, *Let us so much rather be Earnest for it, though we gain it by Inches ; what we obtain now with much*